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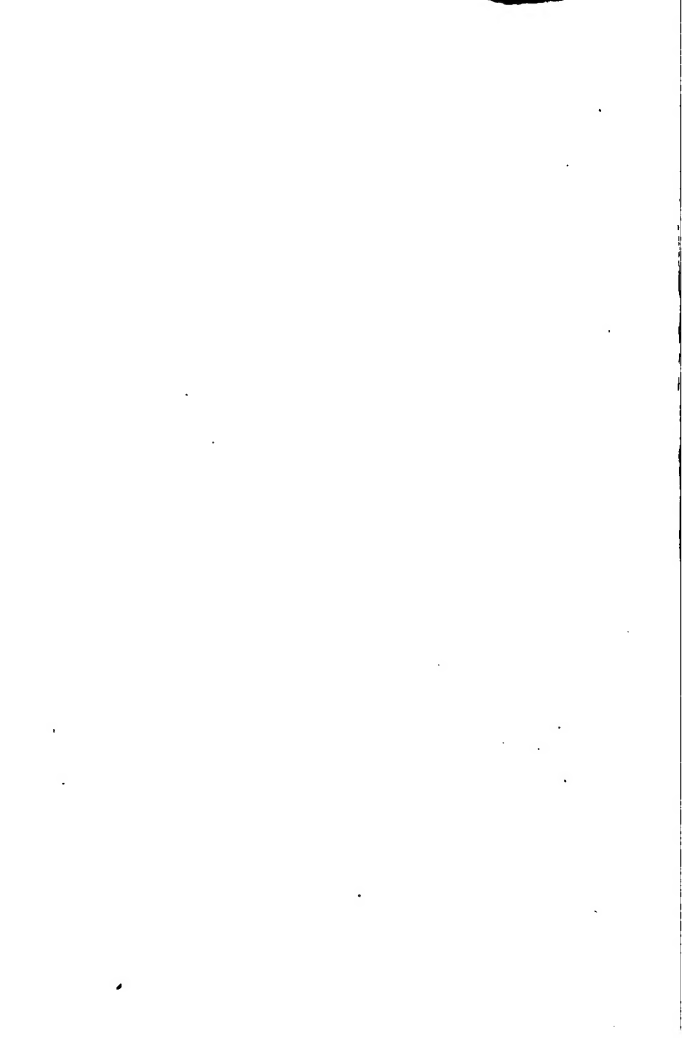
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# ST. MARK'S GOSPEL

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**W**<sub>HITE'S</sub> **G**<sub>RAMMAR</sub> **S**<sub>CHOOL</sub> **T**<sub>EXTS</sub>  
<sub>III</sub>

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Bible - 1st - 1887 & 1887

# ST. MARK'S GOSPEL

*WITH A VOCABULARY*

BY

JOHN T. WHITE, D.D. OXON.

**NEW EDITION**

(Thirteenth and Fourteenth Thousand)

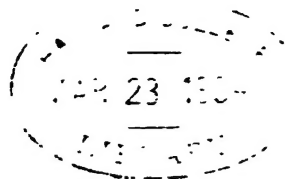
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## P R É F A C E.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL-TEXTS; while, at the request of various Masters, it has been determined to add to the series some of the *Gospels in Greek*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance but that of Eutropius the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with another Latin, or Greek,

word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabulary, however, to Eutropius—which is essentially a book for beginners—the origin is given of those words alone which are formed from other Latin words.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

LONDON : April 1876.



## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.



**CHAΡ. I.** ἌΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. \*Ὡς γέγραπται ἐν τοῖς προφήταις· Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου. <sup>3</sup>Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>4</sup>Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. <sup>5</sup>Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>6</sup>Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. <sup>7</sup>Καὶ ἐκήρυσσε λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα

τῶν ὑποδημάτων αὐτοῦ. <sup>8</sup>Εγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

<sup>9</sup>Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. <sup>10</sup>Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡς περιστερὰν καταβαῖνον ἐπ' αὐτόν. <sup>11</sup>Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. <sup>12</sup>Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον· <sup>13</sup>καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>14</sup>Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ. <sup>15</sup>Καὶ λέγων· Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. <sup>16</sup>Περιπατῶν δὲ παρὰ τῆς θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς· <sup>17</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω

μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. <sup>18</sup>Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. <sup>19</sup>Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. <sup>20</sup>Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>21</sup>ΚΑΙ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε. <sup>22</sup>Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς. <sup>23</sup>Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, <sup>24</sup>λέγων· Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>25</sup>Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. <sup>26</sup>Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup>Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς

πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; <sup>29</sup>Εξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. <sup>30</sup>Καὶ εὐθέως, ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup>Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup>Καὶ προσελθὼν ἡγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως· καὶ διηκόνει αὐτοῖς. <sup>32</sup>Ὀψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους. <sup>33</sup>Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. <sup>34</sup>Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν αὐτόν. <sup>35</sup>Καὶ πρωτὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κάκεῖ προσήυχeto. <sup>36</sup>Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ. <sup>37</sup>Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσί σε. <sup>38</sup>Καὶ λέγει αὐτοῖς· Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξεληλύθα. <sup>39</sup>Καὶ ἦν κηρύσσων εἰς τὰς

συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

<sup>40</sup>Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν, καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ· "Ὅτι, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. <sup>41</sup>Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθαρίσθητι. <sup>42</sup>Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. <sup>43</sup>Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν. <sup>44</sup>καὶ λέγει αὐτῷ· "Ορα, μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, ᾧ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. <sup>45</sup>Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

CHAP. II. <sup>1</sup>ΚΑΙ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη, ὅτι εἰς οἶκόν ἐστι. <sup>2</sup>Καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup>Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. <sup>4</sup>Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ

τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. <sup>6</sup> Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνταί σου αἱ ἁμαρτίαι. <sup>7</sup> Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· <sup>8</sup> Τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός; <sup>9</sup> Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>10</sup> Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφέωνταί σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείρε, ἄρῃ σου τὸν κράββατον, καὶ περιπάτει; <sup>10</sup> Ἰνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (λέγει τῷ παραλυτικῷ·) <sup>11</sup> Σοὶ λέγω, ἔγειρε, ἄρῃ σου τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. <sup>12</sup> Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.

<sup>13</sup> Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν

αὐτοὺς. <sup>14</sup>Καὶ παράγων εἶδε Λευὶν, τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον· καὶ λέγει αὐτῷ· Ἀκολουθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>15</sup>Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. <sup>16</sup>Καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; <sup>17</sup>Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς. <sup>18</sup>Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σὺ καὶ οἱ μαθηταὶ οὐ νηστεύετε; <sup>19</sup>Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' αὐτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν. <sup>20</sup>Ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ

τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>21</sup>Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. <sup>22</sup>Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

<sup>23</sup>ΚΑΙ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων· καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας. <sup>24</sup>Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι; <sup>25</sup>Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε, καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; <sup>26</sup>Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν—οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι—καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; <sup>27</sup>Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. <sup>28</sup>Ὡστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.



CHAP. III. <sup>1</sup>Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· <sup>2</sup>καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. <sup>3</sup>Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα· Ὑγείρε εἰς τὸ μέσον. <sup>4</sup>Καὶ λέγει αὐτοῖς· Ὑξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. <sup>5</sup>Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ. <sup>6</sup>Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

<sup>7</sup>Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, <sup>8</sup>καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδανου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. <sup>9</sup>Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον,

ἵνα μὴ θλίβωσιν αὐτόν. <sup>10</sup>Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας. <sup>11</sup>Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ ἔκραζε, λέγοντα· "Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. <sup>12</sup>Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσι.

<sup>13</sup>ΚΑΙ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὗς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup>Καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, <sup>15</sup>καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. <sup>16</sup>Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· <sup>17</sup>καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Τίσι Βροντῆς· <sup>18</sup>καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, <sup>19</sup>καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

<sup>20</sup>Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήδε ἄρτον φαγεῖν. <sup>21</sup>Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· "Ὅτι

ἐξέστη. <sup>22</sup> Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱεροσολύμων καταβάντες, ἔλεγον· "Ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>23</sup> Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; <sup>24</sup> Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεῖα ἐκείνη. <sup>25</sup> Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη. <sup>26</sup> Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. <sup>27</sup> Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. <sup>28</sup> Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· <sup>29</sup> ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως. <sup>30</sup> Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

<sup>31</sup> Ἐρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ· καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. <sup>32</sup> Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἴδού, ἡ μήτηρ σου,

καὶ οἱ ἀδελφοί σου, ἔξω ζητοῦσί σε. <sup>33</sup>Καὶ ἀπεκρίθη αὐτοῖς λέγων· Τίς ἐστὶν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου; <sup>34</sup>Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>35</sup>Ὁς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου, καὶ ἀδελφή μου, καὶ μήτηρ ἐστί.

CHAP. IV. <sup>1</sup>ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup>Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· <sup>3</sup>Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείραι. <sup>4</sup>Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό. <sup>5</sup>Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. <sup>6</sup>Ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. <sup>7</sup>Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ

ἔδωκε. <sup>8</sup>Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα· καὶ ἔφερεν ἔν τριάκοντα, καὶ ἔν ἐξήκοντα, καὶ ἔν ἑκατόν. <sup>9</sup>Καὶ ἔλεγεν· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. <sup>10</sup>Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολὴν. <sup>11</sup>Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται. <sup>12</sup>Ἰνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. <sup>13</sup>Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε; <sup>14</sup>Ὁ σπείρων τὸν λόγον σπείρει. <sup>15</sup>Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος· καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. <sup>16</sup>Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, εἰ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν· <sup>17</sup>καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα, γενόμενης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,

εὐθείως σκανδαλίζονται. <sup>18</sup>Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάθιας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες. <sup>19</sup>Καὶ αἱ μέριμναι τοῦ αἰῶνος, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>20</sup>Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἕν τριάκοντα, καὶ ἕν ἑξήκοντα, καὶ ἕν ἑκατόν. <sup>21</sup>Καὶ ἔλεγεν αὐτοῖς· Μήτις ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; <sup>22</sup>Οὐ γὰρ ἐστὶ τί κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. <sup>23</sup>Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. <sup>24</sup>Καὶ ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, [καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.] <sup>25</sup>Ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>26</sup>Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup>καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός·

<sup>28</sup> αὐτοματη γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. <sup>29</sup> Ὅταν δὲ παραδῶ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. <sup>30</sup> Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἡ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; <sup>31</sup> Ὡς κόκκον σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· <sup>32</sup> καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. <sup>33</sup> Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. <sup>34</sup> Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

<sup>35</sup> ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup> Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν, ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. <sup>37</sup> Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. <sup>38</sup> Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρ-

ουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι, ὅτι ἀπολλύμεθα; <sup>39</sup>Καὶ διεγερευθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup>Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; <sup>41</sup>Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

CHAP. V. <sup>1</sup>Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. <sup>2</sup>Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. <sup>3</sup>ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι, καὶ οὐδε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. <sup>4</sup>διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. <sup>5</sup>Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις. <sup>6</sup>Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε, καὶ προσεκύνησεν αὐτῷ. <sup>7</sup>Καὶ κράξας φωνῇ μεγάλῃ



εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς. <sup>8</sup>Ἐλεγε γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. <sup>9</sup>Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; καὶ λέγει αὐτῷ· Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. <sup>10</sup>Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. <sup>11</sup>Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη. <sup>12</sup>Καὶ παρεκάλεσαν αὐτὸν οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>13</sup>Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν (ἦσαν δὲ ὡς δισχίλιοι)· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. <sup>14</sup>Οἱ δὲ βόσκοντες αὐτοὺς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγροὺς. Καὶ ἐξῆλθον ἰδεῖν, τί ἐστι τὸ γεγονός. <sup>15</sup>Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. <sup>16</sup>Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. <sup>17</sup>Καὶ

ουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι, ὅτι ἀπολλύμεθα; <sup>39</sup>Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup>Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; <sup>41</sup>Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

**CHAP. V.** <sup>1</sup>Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. <sup>2</sup>Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ· <sup>3</sup>ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι, καὶ οὐδε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι· <sup>4</sup>διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. <sup>5</sup>Καὶ διαπαντὸς, νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις. <sup>6</sup>Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε, καὶ προσεκύνησεν αὐτῷ· <sup>7</sup>Καὶ κράξας φωνῇ μεγάλη

εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεὸν, μή με βασανίσῃς. <sup>8</sup>Ἐλεγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. <sup>9</sup>Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; καὶ λέγει αὐτῷ· Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. <sup>10</sup>Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. <sup>11</sup>Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη. <sup>12</sup>Καὶ παρεκάλεσαν αὐτὸν οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>13</sup>Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν (ἦσαν δὲ ὡς δισχίλιοι)· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. <sup>14</sup>Οἱ δὲ βόσκοντες αὐτοὺς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν, τί ἐστι τὸ γεγονός. <sup>15</sup>Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. <sup>16</sup>Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. <sup>17</sup>Καὶ

καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup>Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβοι, κλαίοντας καὶ ἀλαλάζοντας πολλά. <sup>39</sup>Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>40</sup>Καὶ κατεγέλων αὐτοῦ· ὁ δὲ ἐκβαλὼν πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον. <sup>41</sup>Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθὰ, κουμι· ὃ ἐστι μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. <sup>42</sup>Καὶ εὐθέως ἀνέστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. <sup>43</sup>Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γυνῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

**CHAP. VI.** <sup>1</sup>ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατριδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; <sup>3</sup>Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρ-

ίας, ἀδελφὸς δὲ Ἰακώβου, καὶ Ἰωσῆ, καὶ Ἰούδα, καὶ Σίμωνος ; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς ; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. <sup>4</sup> Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. <sup>6</sup> Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγε τὰς κόμας κύκλῳ διδάσκων.

<sup>7</sup> Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, <sup>8</sup> καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἰρώσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· <sup>9</sup> ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσησθε δύο χιτῶνας· <sup>10</sup> καὶ ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. <sup>11</sup> Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. [ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται, Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ

πόλει εκείνη.] <sup>12</sup>Καὶ ἐξελθόντες ἀκήρυσσον, ἵνα μετανοήσωσι· <sup>13</sup>καὶ δαιμόνια πολλὰ ἐξεβαλλον, καὶ ἡλείφον ἐλαίῳ πολλοὺς ἀρρῶστους, καὶ ἐθεράπευον.

<sup>14</sup>ΚΑΙ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγει· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. <sup>15</sup>Ἄλλοι ἔλεγον· Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον· Ὅτι προφήτης ἐστὶν ὡς εἰς τῶν προφητῶν. <sup>16</sup>Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη ἐκ νεκρῶν. <sup>17</sup>Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. <sup>18</sup>Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup>Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἠθέλεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. <sup>20</sup>Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. <sup>21</sup>Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις

αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλιλαίας· <sup>22</sup>καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἑρωδιάδος, καὶ ὀρχησαμένης, καὶ ἁρεσάσης τῷ Ἑρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἴτησόν με, ὃ ἐὰν θέλῃς, καὶ δώσω σοί. <sup>23</sup>Καὶ ὤμοσεν αὐτῇ· Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεως τῆς βασιλείας μου. <sup>24</sup>Ἡ δὲ ἐξελθοῦσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>25</sup>καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο, λέγουσα· Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>26</sup>Καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ᾔθέλησεν αὐτὴν ἀθετῆσαι. <sup>27</sup>Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. <sup>28</sup>Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. <sup>29</sup>Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ᾗραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὴ ἐν μνημείῳ.

<sup>20</sup>ΚΑΙ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. <sup>21</sup>Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠὲ καίρουν. <sup>22</sup>Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. <sup>23</sup>Καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. <sup>24</sup>Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. <sup>25</sup>Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>26</sup>ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. <sup>27</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; <sup>28</sup>Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε, καὶ ἴδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.



<sup>39</sup>Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, συμ-  
πόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. <sup>40</sup>Καὶ  
ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ  
πεντήκοντα. <sup>41</sup>Καὶ λαβὼν τοὺς πέντε ἄρτους  
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρα-  
νόν, εὐλόγησε καὶ κατέκλασε τοὺς ἄρτους, καὶ  
ἔδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν  
αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.  
<sup>42</sup>Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν·  
<sup>43</sup>καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλή-  
ρεις, καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup>Καὶ ἦσαν οἱ  
φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

<sup>45</sup>Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ  
ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ  
πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύση  
τὸν ὄχλον. <sup>46</sup>Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθ-  
εν εἰς τὸ ὄρος προσεύξασθαι. <sup>47</sup>Καὶ ὀψίας  
γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης,  
καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup>Καὶ εἶδεν  
αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ  
ὁ ἄνεμος ἐναντὶος αὐτοῖς· καὶ περὶ τετάρτην  
φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς,  
περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε  
παρελθεῖν αὐτούς. <sup>49</sup>Οἱ δὲ ἰδόντες αὐτὸν περι-  
τατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα

<sup>30</sup>ΚΑΙ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. <sup>31</sup>Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠνυκαίρουν. <sup>32</sup>Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. <sup>33</sup>Καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. <sup>34</sup>Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. <sup>35</sup>Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>36</sup>ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. <sup>37</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; <sup>38</sup>Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε, καὶ ἴδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.

<sup>39</sup>Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, συμ-  
πόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. <sup>40</sup>Καὶ  
ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ  
πεντήκοντα. <sup>41</sup>Καὶ λαβὼν τοὺς πέντε ἄρτους  
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρα-  
νὸν, εὐλόγησε καὶ κατέκλασε τοὺς ἄρτους, καὶ  
ἔδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν  
αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.  
<sup>42</sup>Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν.  
<sup>43</sup>καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλή-  
ρεις, καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup>Καὶ ἦσαν οἱ  
φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

<sup>45</sup>Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ  
ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ  
πέραν πρὸς Βηθσαιδὰν, ἕως αὐτὸς ἀπολύσῃ  
τὸν ὄχλον. <sup>46</sup>Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθ-  
εν εἰς τὸ ὄρος προσεύξασθαι. <sup>47</sup>Καὶ ὀψίας  
γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης,  
καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup>Καὶ εἶδεν  
αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ  
ὁ ἄνεμος ἐναντὶος αὐτοῖς· καὶ περὶ τετάρτην  
φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς,  
περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε  
παρελθεῖν αὐτούς. <sup>49</sup>Οἱ δὲ ἰδόντες αὐτὸν περι-  
πατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα

εἶηαι, καὶ ἀνέκραξαν. <sup>50</sup> Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. <sup>51</sup> Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. <sup>52</sup> Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη. <sup>53</sup> Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρέτ, καὶ προσωρμίσθησαν.

<sup>54</sup> Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγινόντες αὐτὸν, <sup>55</sup> περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. <sup>56</sup> Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα καὶ τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

CHAP. VII. <sup>1</sup> ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. <sup>2</sup> Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστιν ἀνίπτοις, ἐσθίοντας ἄρτους·—<sup>3</sup> οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πνυγμῇ

νίψονται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες  
 τὴν παράδοσιν τῶν πρεσβυτέρων· <sup>4</sup>καὶ ἀπὸ  
 ὠγοράς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι·  
 καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν,  
 βαπτισμοὺς ποτηρίων, καὶ ξεστῶν καὶ χαλκ-  
 ίων, καὶ κλινῶν·—<sup>5</sup>ἔπειτα ἐπερώτῳσιν αὐτὸν  
 οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· διατί οἱ  
 μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παρά-  
 δοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν  
 ἐσθίουσι τὸν ἄρτον; <sup>6</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν  
 αὐτοῖς· <sup>7</sup>Ὅτι καλῶς προεφήτευσεν Ἡσαίας  
 περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται·  
 Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία  
 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>8</sup>Μάτην δὲ  
 σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλ-  
 ματα ἀνθρώπων. <sup>9</sup>Ἀφέντες γὰρ τὴν ἐντολὴν  
 τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώ-  
 πων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ  
 ἄλλα παρόμοια τοιαῦτα πολλά ποιεῖτε. <sup>10</sup>Καὶ  
 ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν  
 τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.  
<sup>10</sup>Μωσῆς γὰρ εἶπε· Τίμα τὸν πατέρα σου  
 καὶ τὴν μητέρα σου· καί· Ὁ κακολογῶν  
 πατέρα ἢ μητέρα, θανάτῳ τελευτάτω. <sup>11</sup>Τμεῖς  
 δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ

μητρι· Κορβᾶν, ὃ ἐστὶ δῶρον, ὃ ἐὰν ἐξ ἐμοῦ  
 ὠφεληθῇς· <sup>13</sup>καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν  
 ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ,  
<sup>13</sup>ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παρα-  
 δόσει ὑμῶν, ἣ παρεδώκατε· καὶ παρόμοια  
 τοιαῦτα πολλὰ ποιεῖτε. <sup>14</sup>Καὶ προσκαλεσά-  
 μενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε  
 μου πάντες, καὶ συνίετε. <sup>15</sup>Οὐδὲν ἐστὶν ἔξωθεν  
 τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ  
 δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα  
 ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπ-  
 ον. <sup>16</sup>Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. <sup>17</sup>Καὶ  
 ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων  
 αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.  
<sup>18</sup>Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί  
 ἐστε; Οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον  
 εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;  
<sup>19</sup>Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν,  
 ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα  
 ἐκπορεύεται, καθαρῶς πάντα τὰ βρώματα.  
<sup>20</sup>Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκ-  
 πορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.  
<sup>21</sup>Ἐσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων  
 οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι,  
 περνεῖαι, φόνοι, <sup>22</sup>κλοπαί, πλεονεξίαι, πονηρ-

λαι, δόλος, ἀσέλγεια, ὀφθαλμὸς· πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. <sup>23</sup> Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοὶ τὸν ἄνθρωπον.

<sup>24</sup> ΚΑΙ ἐκείθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν οἰκίαν οὐδένα ἤθελε γινῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. <sup>25</sup> Ακούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. <sup>26</sup> Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἡρώτα αὐτὸν, ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> Ο δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἔστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. <sup>28</sup> Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. <sup>29</sup> Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. <sup>30</sup> Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ

Σιδῶνος, ἦλθε εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. <sup>32</sup>Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup>Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ· καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ· <sup>34</sup>καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθὰ, ὃ ἐστι διανοίχθητι. <sup>35</sup>Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. <sup>36</sup>Καὶ διεστείλατο αὐτοῖς, ἵνα μηδεὶν εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. <sup>37</sup>Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

CHAP. VIII. <sup>1</sup>Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· <sup>2</sup>Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. <sup>3</sup>Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευς εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι. <sup>4</sup>Καὶ



ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἔρημίας; <sup>5</sup>Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον· Ἑπτὰ. <sup>6</sup>Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπνεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. <sup>7</sup>Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. <sup>8</sup>Ἐφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας. <sup>9</sup>Ἦσαν δὲ οἱ φαγόντες ὥς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

<sup>10</sup>ΚΑΙ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. <sup>11</sup>Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. <sup>12</sup>Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. <sup>13</sup>Καὶ ἀφείς αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν. <sup>14</sup>Καὶ ἐπελάβοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῇ πλοίῳ. <sup>15</sup>Καὶ διεστέλλετο αὐτοῖς, λέγων·

Ὅρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. <sup>16</sup> Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν. <sup>17</sup> Καὶ γνοὺς ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; <sup>19</sup> Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα. <sup>20</sup> Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ. <sup>21</sup> Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε; <sup>22</sup> Καὶ ἔρχεται εἰς Βηθσαϊδάν, καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἄψηται. <sup>23</sup> Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι βλέπει. <sup>24</sup> Καὶ ἀναβλέψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας. <sup>25</sup> Εἵτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀπο-

κατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.  
<sup>28</sup>Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ, λέγων·  
 Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἵπῃς τι ἐν  
 ἐν τῇ κώμῃ.

<sup>27</sup>Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ  
 αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλιππου·  
 καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς  
 αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν  
 οἱ ἄνθρωποι εἶναι; <sup>28</sup>Οἱ δὲ ἀπεκρίθησαν·  
 Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι, Ἡλίαν·  
 ἄλλοι δὲ, ἓνα τῶν προφητῶν. <sup>29</sup>Καὶ αὐτὸς  
 λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε  
 εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐτῷ·  
 Σὺ εἶ ὁ Χριστός. <sup>30</sup>Καὶ ἐπετίμησεν αὐτοῖς,  
 ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. <sup>31</sup>Καὶ ἤρξατο  
 διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου  
 πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ  
 τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων,  
 καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς  
 ἡμέρας ἀναστῆναι. <sup>32</sup>Καὶ παρῴρησά τὸν λόγον  
 ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος,  
 ἤρξατο ἐπιτιμᾶν αὐτῷ. <sup>33</sup>Ὁ δὲ ἐπιστραφεὶς,  
 καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ  
 Πέτρῳ, λέγων· Ὑπαγε ὀπίσω μου, Σατανᾶ·

ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>34</sup>Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· "Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. <sup>35</sup>Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. <sup>36</sup>Τί γὰρ ὠφελήσῃ ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; <sup>37</sup>Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup>Ὅς γὰρ ἂν ἐπαισχυνοῦν με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνοθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

CHAP. IX. <sup>1</sup>Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>2</sup>ΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν

κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. <sup>3</sup>Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. <sup>4</sup>Καὶ ὥφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. <sup>5</sup>Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββὶ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν. <sup>6</sup>Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. <sup>7</sup>Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. <sup>8</sup>Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. <sup>9</sup>Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. <sup>10</sup>Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. <sup>11</sup>Καὶ ἐπηρώτων αὐτὸν, λέγοντες· Ὁ,τι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἔλθειν πρῶτον; <sup>12</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἔλθων πρῶτον ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ

καὶ ἔξουδενωθῇ. <sup>18</sup> Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ, ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

<sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. <sup>15</sup> Καὶ εὐθέως πᾶς ὁ ὄχλος, ἰδὼν αὐτόν, ἐξεθαμβήθη, καὶ προστρέχοντες ἐσπάζοντο αὐτόν. <sup>16</sup> Καὶ ἐπηρώτησεν αὐτούς· Τι συζητεῖτε πρὸς αὐτούς; <sup>17</sup> Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἁλαλον. <sup>18</sup> Καὶ ὅπου ἂν αὐτόν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. <sup>19</sup> Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· Ὡ γένεα ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι, ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτόν πρὸς με. <sup>20</sup> Καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο, ἀφρίζων. <sup>21</sup> Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν. <sup>22</sup> Καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε, καὶ εἰς ὕδατα, ἵνα ἐπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι,

βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ εἰ δύνασαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι. <sup>24</sup>Καὶ εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε· Πιστεύω, βοήθει μου τῇ ἀπιστίᾳ. <sup>25</sup>Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. <sup>26</sup>Καὶ κράξας, καὶ πολλὰ σπαράξας, ἐξῆλθε· καὶ ἐγένετο ὥσεί νεκρὸς, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν. <sup>27</sup>Ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη. <sup>28</sup>Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅ,τι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>29</sup>Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσεύχῃ καὶ νηστείᾳ.

<sup>30</sup>ΚΑΙ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν, ἵνα τις γινῶ· <sup>31</sup>ἐξίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

<sup>32</sup>Οἱ δὲ ἡγνούνουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

<sup>33</sup>Καὶ ἦλθεν εἰς Καπερναοῦμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε· <sup>34</sup>οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μερίζων. <sup>35</sup>Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος. <sup>36</sup>Καὶ λαβὼν παιδίον ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· <sup>37</sup>Ὅς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. <sup>38</sup>Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης, λέγων· Διδάσκαλε, εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. <sup>39</sup>Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν, ὃς ποιήσῃ δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαι με. <sup>40</sup>Ὅς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. <sup>41</sup>Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ



μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. <sup>42</sup>Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περὶκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. <sup>43</sup>Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>44</sup>ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>45</sup>Καὶ ἐὰν ὁ ποὺς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>46</sup>ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>47</sup>Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, <sup>48</sup>ὅπου ὁ σκώληξ αὐτῶι οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup>Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. <sup>50</sup>Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας αἰαλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

**CHAP. X.** <sup>1</sup>ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

<sup>2</sup>Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. <sup>3</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; <sup>4</sup>Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι.

<sup>5</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. <sup>6</sup>Ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός. <sup>7</sup>Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· <sup>8</sup>καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. <sup>9</sup>Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

<sup>10</sup>Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. <sup>11</sup>Καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν.

<sup>12</sup>Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

<sup>13</sup>Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. <sup>14</sup>Ἰδὼν δὲ ὁ Ἰησοῦς ἠγαπάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με· μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>15</sup>Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. <sup>16</sup>Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ἠϋλόγει αὐτά.

<sup>17</sup>Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί ποιήσω, ἵνα ζῶν αἰώνιον κληρονομήσω; <sup>18</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. <sup>19</sup>Τὰς ἐντολάς οἶδας· Μὴ μοιχεύῃς· Μὴ φονεύῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς· Μὴ ἀποστερήσῃς· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. <sup>20</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. <sup>21</sup>Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· ὕπαγῃ, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐραϊῷ·

καὶ δεῦρο, ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.  
<sup>22</sup> Ὁ δὲ στυγιάσας ἐπὶ τῷ λόγῳ ἀπῆλθε  
 λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.  
<sup>23</sup> Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς  
 μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρή-  
 ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ  
 εἰσελεύσονται. <sup>24</sup> Οἱ δὲ μαθηταὶ ἐθαμβοῦντο  
 ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν  
 ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολ-  
 ὄν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν  
 εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup> Εὐ-  
 κοπώτερόν ἐστι κἀμηλον διὰ τῆς τρυμαλιᾶς  
 τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλ-  
 εῖαν τοῦ Θεοῦ εἰσελθεῖν. <sup>26</sup> Οἱ δὲ περισσῶς  
 ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς· Καὶ  
 τίς δύναται σωθῆναι; <sup>27</sup> Εμβλέψας δὲ αὐτοῖς  
 ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον,  
 ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστι  
 παρὰ τῷ Θεῷ. <sup>28</sup> Ἡρξάτο ὁ Πέτρος λέγειν  
 αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολου-  
 θήσαμεν σοι. <sup>29</sup> Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν·  
 Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν, ὃς ἀφήκεν οἰκίαν,  
 ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα,  
 ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ  
 εἰσεκεν τοῦ εὐαγγελίου, <sup>30</sup> ἐὰν μὴ λάβῃ ἑκα-

του τα πλάσιονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφὰς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. <sup>31</sup> Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.

<sup>32</sup> ἩΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· <sup>33</sup> Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι· <sup>34</sup> καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

<sup>35</sup> Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. <sup>36</sup> Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιήσαι με ὑμῖν; <sup>37</sup> Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐκκλήτων σου καθίσωμεν ἐν τῇ δόξῃ σου. <sup>38</sup> Ὁ δὲ Ἰησοῦς

εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; <sup>39</sup>Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. <sup>40</sup>τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. <sup>41</sup>Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup>Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς· Οἶδατε, ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. <sup>43</sup>Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος. <sup>44</sup>Καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. <sup>45</sup>Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>46</sup>Καὶ ἔρχονται εἰς Ἱεριχὼ· καὶ εκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου, Βαρτίμαιος ὁ τυφλὸς, ἐκάθητο παρὰ τὴν ὁδὸν

προσαιτῶν. <sup>47</sup>Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν· Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup>Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραξεν· Τίς Δαβὶδ, ἐλέησόν με. <sup>49</sup>Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· Θάρσει, ἔγχειραι· φωνεῖ σε. <sup>50</sup>Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. <sup>51</sup>Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνι, ἵνα ἀναβλέψω. <sup>52</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε, ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

CHAP. XI. <sup>1</sup>ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, <sup>2</sup>καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. <sup>3</sup>Καὶ ἅτις ὑμῶν εἴπη· Τί ποιεῖτε τοῦτο; εἶπατε· Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθέως αὐτὸν

ἀποστέλλει ὧδε. <sup>4</sup> Ἀπῆλθον δὲ, καὶ εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. <sup>5</sup> Καί τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>6</sup> Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. <sup>7</sup> Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ. <sup>8</sup> Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβύδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώννουν εἰς τὴν ὁδόν. <sup>9</sup> Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· <sup>10</sup> εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>11</sup> Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. <sup>12</sup> Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ὑπὸ Βηθανίας, ἐπείνασε. <sup>13</sup> Καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν, εἰ ἄρα εὕρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. <sup>14</sup> Καὶ ἀποκριθεὶς



εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα  
 μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ  
 αὐτοῦ. <sup>15</sup>Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ  
 εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς  
 πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς  
 τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας  
 τῶν πωλούντων τὰς περισσότερας κατέστρεψε·  
<sup>16</sup>καὶ οὐκ ἤφιεν ἵνα τίς διενέγκῃ σκεύος διὰ  
 τοῦ ἱεροῦ. <sup>17</sup>Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ  
 γέγραπται· "Ὅτι ὁ οἶκός μου οἶκος προσευχῆς  
 κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ  
 ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. <sup>18</sup>Καὶ  
 ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ  
 ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο  
 γὰρ αὐτόν· ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ  
 τῇ διδαχῇ αὐτοῦ. <sup>19</sup>Καὶ ὅτε ὀψὲ ἐγένετο,  
 ἐξεπορεύετο ἔξω τῆς πόλεως. <sup>20</sup>Καὶ πρῶτ'  
 παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην  
 ἐκ ῥιζῶν. <sup>21</sup>Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει  
 αὐτῷ· 'Ραββὶ, ἴδε ἡ συκὴ, ἣν κατηράσω,  
 ἐξήρανται. <sup>22</sup>Καὶ ἀποκριθεὶς Ἰησοῦς λέγει  
 αὐτοῖς· Ἔχετε πίστιν Θεοῦ. <sup>23</sup>Ἀμὴν γὰρ  
 λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ·  
 Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν· καὶ  
 μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστ·

εύση ὅτι ἃ λέγει γίνεσθαι· ἔσται αὐτῷ δὲ ἐὰν εἴπῃ. <sup>24</sup>Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. <sup>25</sup>Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήῃ ὑμῖν τὰ παραπτώματα ὑμῶν. <sup>26</sup>Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>27</sup>ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι, <sup>28</sup>καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; <sup>29</sup>Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον· καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· <sup>30</sup>Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. <sup>31</sup>Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup>Ἀλλ' ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι

ὄντως προφήτης ἦν. <sup>33</sup>Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

CHAP. XII. <sup>1</sup>Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν. Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυξεν ὑψαλήνιον, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε. <sup>2</sup>Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλοι, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. <sup>3</sup>Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. <sup>4</sup>Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· καὶ κείνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον. <sup>5</sup>Καὶ ἄλλον ἀπέστειλε· καὶ κείνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. <sup>6</sup>Ἐτι οὖν ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου. Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. <sup>8</sup>Καὶ λαβόντες

αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. <sup>9</sup>Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. <sup>10</sup>Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. <sup>11</sup>Παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. <sup>12</sup>Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γάρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπήλθον.

<sup>13</sup>ΚΑΙ ἀποστέλλουσι πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. <sup>14</sup>Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. Ἐξεστὶ κῆρison Καίσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; <sup>15</sup>Ο δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. <sup>16</sup>Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ· Καίσαρος. <sup>17</sup>Καὶ ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ θαύμασαν ἐπ' αὐτῷ. <sup>18</sup>Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· <sup>19</sup>Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>20</sup>Ἐπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα. <sup>21</sup>Καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως. <sup>22</sup>Καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. <sup>23</sup>Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. <sup>24</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; <sup>25</sup>Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γάμουσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. <sup>26</sup>Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε

ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τοῦ βάτου ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ; <sup>27</sup>Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. <sup>28</sup>Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ πρώτη πάντων ἐντολή; <sup>29</sup>Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πάντων ἐντολή· Ἄκουε, Ἰσραὴλ· Κύριος, ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι· <sup>30</sup>καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή. <sup>31</sup>Καὶ δευτέρα ὁμοία, αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι. <sup>32</sup>Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ. <sup>33</sup>Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

<sup>34</sup>Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

<sup>35</sup>ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστι Δαβὶδ; <sup>36</sup>Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν Πνεύματι ἁγίῳ· Λέγει ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>37</sup>Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. <sup>38</sup>Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, <sup>39</sup>καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· <sup>40</sup>οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσώτερον κρίμα.

<sup>41</sup>Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ

πλούσιοι ἔβαλλον πολλά. <sup>42</sup>Καὶ ἐλθοῦσα μία χήρα πτωχή ἔβαλε λεπτὰ δύο, ὃ ἐστι κοδράντης. <sup>43</sup>Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχή πλείον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. <sup>44</sup>Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

CHAP. XIII. <sup>1</sup>Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί. <sup>2</sup>Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς ; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. <sup>3</sup>Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· <sup>4</sup>Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι ; <sup>5</sup>Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν· Βλέπετε μή τις ὑμᾶς πλανήσῃ. <sup>6</sup>Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ



πολλοὺς πλανήσουσιν. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὐπω τὸ τέλος. <sup>8</sup> Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί. <sup>9</sup> Ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. <sup>10</sup> Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup> Ὅταν δὲ ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾧρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. <sup>12</sup> Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. <sup>13</sup> Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

<sup>14</sup> ὍΤΑΝ δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστὼς ὅπου οὐ δεῖ (ὁ ἀναγινώσκων

νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· <sup>15</sup>ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ· <sup>16</sup>καὶ ὁ εἰς τὸν ἀγρὸν ὦν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. <sup>17</sup>Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>18</sup>Προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος· <sup>19</sup>ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, ὅσα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. <sup>20</sup>Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. <sup>21</sup>Καὶ τότε ἂν τις ὑμῖν εἴπῃ· Ἴδου, ὧδε ὁ Χριστός· ἢ, Ἴδου, ἐκεῖ· μὴ πιστεύετε. <sup>22</sup>Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. <sup>23</sup>ὑμεῖς δὲ βλέπετε· Ἴδου, προεῖρηκα ὑμῖν πάντα. <sup>24</sup>Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς· <sup>25</sup>καὶ οἱ ἀστέρες τοῦ οὐρανοῦ

ἔσονται ἐκπύπτοντες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς, σαλευθήσονται. <sup>26</sup>Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup>Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. <sup>28</sup>Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. <sup>29</sup>Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup>Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. <sup>31</sup>Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. <sup>32</sup>Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. <sup>33</sup>Βλέπετε, ἀγρυπνεῖτε, καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup>Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. <sup>35</sup>Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος

τῆς οἰκίας ἔρχεται, ὁψὲ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωΐ· <sup>36</sup>μή, ἐλθὼν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. <sup>37</sup> Ἄ δὲ ὑμῖν λέγω, πᾶσι λέγω· Γρηγορεῖτε.

CHAP. XIV. <sup>1</sup> ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. <sup>2</sup> Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. <sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. <sup>4</sup> Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; <sup>5</sup> Ἡδύιαι γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ. <sup>6</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί. <sup>7</sup> Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ, ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup> Ὁ ἔσχευεν αὕτη,

ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. <sup>9</sup> Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ, ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς. <sup>10</sup> Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἄρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. <sup>11</sup> Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἄργύριον δοῦναι· καὶ ἐζήτει, πῶς εὐκαίρως αὐτὸν παραδῶ.

<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα φάγης τὸ πάσχα; <sup>13</sup> Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ. <sup>14</sup> καὶ ὅπου ἂν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδάσκαλος λέγει· Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>15</sup> Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν. <sup>16</sup> Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν αὐτοῖς· καὶ

ἡτοίμασαν τὸ πάσχα. <sup>17</sup>Καὶ ὁψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. <sup>18</sup>Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. <sup>19</sup>Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς· Μήτι ἐγώ; καὶ ἄλλος· Μήτι ἐγώ; <sup>20</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. <sup>21</sup>Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. <sup>22</sup>Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε, τοῦτό ἐστι τὸ σῶμά μου. <sup>23</sup>Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. <sup>24</sup>Καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ αἷμα μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. <sup>25</sup>Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>26</sup>Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

<sup>27</sup>ΚΑΙ λέγει αὐτοῖς ὁ Ἰησοῦς· "Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. <sup>28</sup>Ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup>Ὁ δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>30</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. <sup>31</sup>Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>32</sup>Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι. <sup>33</sup>Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>34</sup>Καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. <sup>35</sup>Καὶ προελθὼν μικρὸν ἔπescεν ἐπὶ τῆς γῆς· καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· <sup>36</sup>καὶ ἔλεγεν· Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι·

παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. <sup>37</sup>Καὶ ἔρχεται, καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup>Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>39</sup>Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών. <sup>40</sup>Καὶ ὑποστρέψας εἶρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. <sup>41</sup>Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. Ἄπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. <sup>42</sup>Εγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

<sup>43</sup>Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. <sup>44</sup>Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε



ἀσφαλῶς. <sup>45</sup>Καὶ ἔλθων, εὐθέως προσελθὼν αὐτῷ, λέγει· Ῥαββὶ, Ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>46</sup>Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. <sup>47</sup>Εἷς δὲ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>48</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; <sup>49</sup>Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. <sup>50</sup>Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. <sup>51</sup>Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. <sup>52</sup>Ὁ δὲ, καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

<sup>53</sup>ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>54</sup>Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. <sup>55</sup>Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰη-

σου μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὔρισκον. <sup>56</sup> Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup> Καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες· <sup>58</sup> Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· "Ὅτι ἐγὼ καταλύσω τὸν ἱαὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. <sup>59</sup> Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup> Καὶ ἀγαστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; <sup>61</sup> Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ; <sup>62</sup> Ὁ δὲ Ἰησοὺς εἶπεν· Ἐγὼ εἰμι· καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> Ὁ δὲ ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; <sup>64</sup> Ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτόν εἶναι ἔνοχον θανάτου. <sup>65</sup> Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ

κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον. Καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔβαλλον.

<sup>66</sup>Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως. <sup>67</sup>Καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ, λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. <sup>68</sup>Ὁ δὲ ἡρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. <sup>69</sup>Καὶ ἡ παιδίσκη, ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστιν. <sup>70</sup>Ὁ δὲ πάλιν ἡρνήετο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. <sup>71</sup>Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε. <sup>72</sup>Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιε.

CHAP. XV. <sup>1</sup>ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτ  
συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν  
πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ  
*Mark.*

συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ  
 παρέδωκαν τῷ Πιλάτῳ. <sup>3</sup>Καὶ ἐπηρώτησεν  
 αὐτὸν ὁ Πιλάτος· Σὺ εἰ ὁ βασιλεὺς τῶν  
 Ἰουδαίων; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Σὺ  
 λέγεις. <sup>4</sup>Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς  
 πολλά. <sup>5</sup>Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν  
 αὐτὸν, λέγων· Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα  
 σου καταμαρτυροῦσιν. <sup>6</sup>Ὁ δὲ Ἰησοῦς οὐκέτι  
 οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.  
<sup>7</sup>Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον,  
 ὃν περ ᾗτοῦντο. <sup>8</sup>Ἦν δὲ ὁ λεγόμενος Βαραβ-  
 βᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες  
 ἐν τῇ στάσει φόνον πεποιήκεισαν. <sup>9</sup>Καὶ  
 ἀναβοήσας ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς  
 αἰεὶ ἐποίει αὐτοῖς. <sup>10</sup>Ὁ δὲ Πιλάτος ἀπεκρίθη  
 αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν  
 βασιλέα τῶν Ἰουδαίων; <sup>11</sup>Εγίνωσκε γὰρ, ὅτι  
 διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχ-  
 ιερεῖς. <sup>12</sup>Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον,  
 ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.  
<sup>13</sup>Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς·  
 Τί οὖν θέλετε ποιήσω, ὃν λέγετε βασιλέα τῶν  
 Ἰουδαίων; <sup>14</sup>Οἱ δὲ πάλιν ἔκραξαν· Σταύρ-  
 ωσον αὐτόν. <sup>15</sup>Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς·

Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραξαν· Σταύρωσον αὐτόν. <sup>15</sup>Ο δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ. <sup>16</sup>Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. <sup>17</sup>Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον. <sup>18</sup>Καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>19</sup>Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup>Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια.

<sup>21</sup>Καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup>Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον· ὃ ἐστὶ μεθερμηνευόμενον, κρανίου τόπος. <sup>23</sup>Καὶ ἐδίδουν αὐτῷ πιεῖν ἔσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. <sup>24</sup>Καὶ

σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.

<sup>25</sup> Ἦν δὲ ὥρα τρίτη, καὶ ἑσταύρωσαν αὐτόν.

<sup>26</sup> Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

<sup>27</sup> Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.

<sup>28</sup> Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Καὶ μετὰ ἀνόμων ἐλογίσθη.

<sup>29</sup> Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν·

<sup>30</sup> σῶσον σεαυτὸν καὶ κατάβα ἀπὸ τοῦ σταυροῦ.

<sup>31</sup> Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι; <sup>32</sup> Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.

Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνεΐδιζον αὐτόν.

<sup>33</sup> Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης.

<sup>34</sup> Καὶ τῇ ὥρᾳ τῇ ἑννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωὶ, Ἐλωὶ, λαμμὰ σαβαχθανί; ὃ ἐστι μεθερμηνευόμενον·

Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες ;  
<sup>35</sup>Καὶ τινες τῶν παρεστηκότων ἀκούσαντες,  
 ἔλεγον· Ἰδοὺ, Ἡλίου φωνεῖ. <sup>36</sup>Δραμῶν δὲ εἰς,  
 καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλ-  
 άμῳ, ἐπότιζεν αὐτὸν, λέγων· Ἄφετε· ἴδωμεν,  
 εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν. <sup>37</sup>Ὁ δὲ  
 Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσε.  
<sup>38</sup>Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς  
 δύο, ἀπὸ ἄνωθεν ἕως κάτω. <sup>39</sup>Ἰδὼν δὲ ὁ  
 κεντυρίων, ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ,  
 ὅτι οὕτως κράξας ἐξέπνευσεν, εἶπεν· Ἀληθῶς  
 ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. <sup>40</sup>Ἦσαν δὲ  
 καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι· ἐν  
 αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ  
 τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ  
 Σαλώμῃ· <sup>41</sup>αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ,  
 ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ· καὶ  
 ἄλλαι πολλαί, αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερο-  
 σόλυμα.

<sup>42</sup>ΚΑΙ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρα-  
 σκευή, ὃ ἐστι προσάββατον, <sup>43</sup>ἦλθεν Ἰωσὴφ  
 ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, (ὃς  
 καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν  
 τοῦ Θεοῦ) τολμήσας εἰσῆλθε πρὸς Πιλάτον,

καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup>Ὁ δὲ Πιλάτος ἐθαύμασεν, εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν, εἰ πάλαί ἀπέθανε. <sup>45</sup>Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδώρῃσατο τὸ σῶμα τῷ Ἰωσήφ. <sup>46</sup>Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. <sup>47</sup>Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν, ποῦ τίθεται.

**CHAP. XVI.** <sup>1</sup>Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. <sup>2</sup>Καὶ λίαν πρῶτ' τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατειλαντος τοῦ ἡλίου. <sup>3</sup>Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; <sup>4</sup>Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. <sup>5</sup>Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν. <sup>6</sup>Ὁ δὲ λέγει



αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε  
 τὸν Ναζαρηνὸν, τὸν ἐσταυρωμένον· ἠγέρθη,  
 οὐκ ἔστιν ὧδε· ἶδε, ὁ τόπος, ὅπου ἔθηκαν αὐτόν.  
 Ὁ ἄλλ' ὑπάγετε· εἶπατε τοῖς μαθηταῖς αὐτοῦ,  
 καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλι-  
 λαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.  
<sup>8</sup>Καὶ ἐξελθούσαι ἔφυγον ἀπὸ τοῦ μνημείου·  
 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδὲν  
 οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

<sup>9</sup>Ἀναστὰς δὲ πρῶτ' πρῶτῃ σαββάτου, ἐφάνη  
 πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβξ-  
 βλήκει ἑπτὰ δαιμόνια. <sup>10</sup>Εκεῖνη πορευθεῖσα  
 ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι  
 καὶ κλαίουσιν. <sup>11</sup>Κἀκεῖνοι, ἀκούσαντες ὅτι ζῇ καὶ  
 ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. <sup>12</sup>Μετὰ δὲ ταῦτα  
 δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ  
 μορφῇ, πορευομένοις εἰς ἀγρόν. <sup>13</sup>Κἀκεῖνοι ἀπ-  
 ελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις  
 ἐπίστευσαν. <sup>14</sup>Ὅστερον ἀνακειμένοις αὐτοῖς  
 τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν  
 ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς  
 θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν.  
<sup>15</sup>Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν  
 κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ

τῇ κτίσει. <sup>16</sup>Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. <sup>17</sup>Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· <sup>18</sup>ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσι, καὶ κελῶς ἔξουσιν. <sup>19</sup>Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. <sup>20</sup>Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

## **VOCABULARY.**

## ABBREVIATIONS.

acc. . . . .	accusative.	m. or masc. . . . .	masculine.
act. . . . .	active.	mid. . . . .	middle.
adj. . . . .	adjective.	n. or neut. . . . .	neuter.
adv. . . . .	adverb.	neg. . . . .	negative.
aor. . . . .	aorist.	nom. . . . .	nominative.
art. . . . .	article.	opp. . . . .	{ opposite or op-
cf. . . . .	compare.		posed to.
comp. . . . .	comparative.	opt. . . . .	optative.
conj. . . . .	conjunction.	P. or part. . . . .	participle.
contr. . . . .	contracted.	p. or perf. . . . .	perfect.
dat. . . . .	dative.	pass. . . . .	passive.
dem. or de- monstr. . . . .	demonstrative.	pluperf. . . . .	pluperfect.
Eng. . . . .	English.	plur. . . . .	plural.
et al. . . . .	et aliter.	poss. . . . .	possessive.
etym. . . . .	etymology.	pres. . . . .	present.
f. (with subst., adj. or pron.) . . . . .	feminine.	prob. . . . .	probably.
f. (with verb) or fut. . . . .	future.	pron. . . . .	pronoun.
folld. . . . .	followed.	prps. . . . .	perhaps.
fr. . . . .	from.	q.v. . . . .	quod vide.
gen. . . . .	genitive.	rel. . . . .	relative.
gen. omn. . . . .	of all genders.	Sans. . . . .	Sanscrit.
Germ. . . . .	German.	sing. . . . .	singular.
imperat. . . . .	imperative.	subj. . . . .	subjunctive.
imperf. or imp. . . . .	imperfect.	subst. . . . .	substantive.
inf. . . . .	infinitive.	sup. . . . .	superlative.
irreg. . . . .	irregular.	v. a. . . . .	verb active.
Lat. . . . .	Latin.	v. mid. . . . .	verb middle.
		v. n. . . . .	verb neuter.
		voc. . . . .	vocative.
		= . . . . .	equal to.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

# VOCABULARY.

For ADDENDA see p. 179.

\***Ἀββᾶ**, m. indecl. ("Father") *Abba*.

\***Ἀβιάθαρ**, m. indecl. ("Father of abundance") *Abiathar*; a high-priest in the time of David, about B.C. 1062.

\***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

**ἀγάγετε**, 2. pers. plur. 2. aor. Imperat. of ἀγαῶ.

**ἀγᾶθ-ο-ποιέω**, -ποιῶ, 1. aor. ἡγάθοποίησα, v. n. [ἀγαθ-ός, "good"; (ο) connecting vowel; ποιέω, "to do"] *To do good, perform a good action, etc.*;—at iii. 4, with Dat. of Time.

**ἀ-γᾶθ-ός**, ἡ, ὄν. adj. *Good* [γαθ, like Germ. "gut," Eng. "good," akin to Sans. part. *kyā-t-a*, fr. root *κṛā*, in original force of "to shine"; ᾶ is an inseparable prefix].

**ἀγαν-ακτ-έω**, -ῶ, (f. ἀγαν-ακτῆσω), 1. aor. ἡγανάκτησα, v. n. [prob. for ἀγαν-αχθ-έω; fr. ἀγαν, in "strengthening" force; ἄχθ-ος, "a burden"] ("To have a heavy mental burden," etc.; hence) *To be deeply grieved or vexed; to be displeased, etc.*

**ἀ-γᾶπ-άω**, -ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, ("To desire or long for": hence)

*To love* [prob. akin to Sans. root *ḱāp*, "to desire"; ᾶ is a prefix; cf. ἀγαθός].

**ἀγάπ-ητός**, ἡτή, πτόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved.*

**ἀγγᾶρ-εύω**, f. ἀγγᾶρεύσω, v. a. [ἀγγᾶρ-ος (Persian word), "a mounted courier"; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] ("To act the part of an ἀγγαρ-ος"; hence) *To force, compel one to do something; to impress one into service, etc.*

**ἄγγελ-ος**, ου, m. [ἀγγέλλω, "to carry a message"] 1. *A messenger, etc.*;—at i. 2, of John the Baptist.—2. *An angel.*

**ἀγ-έλη**, ἑλης, f. [ἀγ-ω, "to drive"] ("That which is driven"; hence) *Of animals: A herd, drove.*

**ἀγ-ιός**, ἰά, ἰόν, adj. ("To be adored or worshipped"; hence) *Holy*.—As Subst.: **ἀγιός**, οὔ, m. *Of Christ: The Holy One* [akin to Sans. root *ṛāj*, "to adore, or worship," the deities].

**ἀ-γνάφ-ος**, ου, adj. [ἀ, "negative"; γνάφ-ω (= κνάπτω), "to full or dress" cloth] ("Not full or dressed"; hence) *Of cloth: New.*

ἀ-γνο-έω, -ῶ, (f. ἀγνοήσω, p. ἡγνόηκα), 1. aor. ἡγνόησα, v. a. [ἀ, "negative"; γνο (= γνω), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand.*

ἀ-γορ-ά, ἄς, f. [for ἀγορ-ά; fr. ἀγείρω, "to collect, assemble," through verbal root α-γερ] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A marketplace, market.*

ἀγορ-ᾶζω, f. ἀγοράσω, (p. ἡγόρακα), 1. aor. ἡγόρασα, v. a. [ἀγορ-ά, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase.*

ἀγοράζων, οὔσα, ον, P. pres. of ἀγοράζω.

ἀγοράσας, ἄσα, αν, P. 1. aor. of ἀγοράζω.

ἀγρεύσωσι, 3. pers. plur. 1. aor. subj. of ἀγρεύω.

(ἀγρ-εύω, f. ἀγρεύσω), 1. aor. ἡγρευσα, v. a. [ἀγρ-α, "the chase"] ("To take in the chase or by hunting"; hence) *To ensnare, catch, entangle one in one's talk, etc.*

ἀγρ-λος, ἴα, ἴον, adj. [ἀγρ-ός, "a field"] ("Pertaining to ἀγρός"; hence) *Of honey; Found in the fields or country, wild; as opposed to that obtained from hives.*

ἀγρ-ός, οὗ, m.: 1. *A field, esp. of arable land.*—2. Plur.: *Lands, property in land.*—3. *The country.*—4. Plur.: *Inhabited country, country places* [akin to Sans. *agr-a*; cf. Lat. *ager*, *agr-i*; Eng. "acre"].

ἀγρυπν-έω, -ῶ, v. n. [ἀγρυπνός, "sleepless, wakeful"] ("To be ἀγρυπνός"; hence) *To be watchful, or vigilant.*

ἀγ-ω, f. ἀῖω, (p. ἤγα, later ἀγνόχα), 2. aor. ἡγάγον, v. a. and n.: 1. Act.: *To bring, lead,*

etc.—2. Nent.: ἀγωμεν, *Let us go, let us depart.*—In Greek, as well as in Latin, the first pers. n plur. Subj. is at times used to express exhortation or admonition.

ἀ-δελφ-ή, ἥς, f. ("One of the same womb"; hence) 1. *A sister.*—2. *A kinswoman* [inseparable prefix ἀ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbh-a*].

ἀ-δελφ-ός, οὔ, m. [id.] 1. *A brother.*—2. *A kinsman* [id.].

ἀδημον-έω, -ῶ, v. n. [obsol. ἀδήμων, ἀδήμων-ος, "sore-troubled"] *To be sorely troubled, to be in mental anguish.*

ἀ-δύνάτος, δύνάτον, adj. [ἀ, "negative"; δυνάτός (of things), "possible"] *Not possible, impossible;—at x. 27 supply τοῦτο (= τὸ σωθῆναι) ἐστι.*

ἀεί, adv. *Always, continually, ever* [akin to Sans. *dyus*, "life"].

ἀζύμ-α, ὦν, n. plur. [ἀζύμ-ος, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread.*

ἀθετ-έω, -ῶ, f. ἀθετήσω, 1. aor. ἡθέτησα, v. a. [ἀθετ-ος, "set aside"] ("To make ἀθετ-ος"; hence) *To set aside, disregard, reject.*

ἀθετῆσαι, 1. aor. inf. of ἀθετέω.

αἷμα, ἄτος, n. *Blood.*

αἰρόμενος, η, ον, P. pres. pass. of αἶρω.

αἶρω, f. ἀρῶ, p. ἤρα, 1. aor. ἤρα, v. a.: 1. *To raise; to take or lift up.*—2. (To take up in order to carry; hence): a. *To carry, bear, take, etc.*—b. With εἰς: *To put into and carry*; vī. 8.—3.: a. *To take away, remove, etc.*—b. With Gen. of thing: *To take away from.*—4. *To take or carry with one.*—Pass.:

αἰρομαι, p. ἡρμαι, 1. aor. ἦρην, 1. fut. ἀρθήσομαι.

αἰτεῖσθε, contr. 2. pers. plur. pres. mid. of αἰτέω.

αἰτέω, -ῶ, f. αἰτήσω, p. ἦτηκα, 1. aor. ἦτησα, v. a. :

1. Act.: a. With Acc. of thing: *To ask for.*—b. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one.*—2.

Mid.: αἰτέομαι, -οῦμαι, f. αἰτήσομαι, 1. aor. ἦτησάμην: a. With Acc.: *To ask for something for one's own self; to request, beg for.*—b. Alone: *To make a request or entreaty; to beg a favour, etc.* [akin to Sans. root YACH, "to ask"].

αἰτήσης, 2. pers. sing. 1. aor. subj. of αἰτέω.

αἰτήσομαι, fut. ind. mid. of αἰτέω.

αἰτησον, 2. pers. sing. 1. aor. imperat. of αἰτέω.

αἰτήσωμεν, 1. pers. plur. 1. aor. subj. of αἰτέω.

αἰτία, ας, f. *A charge, accusation, etc.*

αἰών, ὄνος, m.: 1. *Life-time, life.*—2. *An age, generation, period of time.*—3. *The world as it now is.*—4. *An infinite space of time, eternity* [akin to Sans. *dyus*, "life"].

αἰών-ιος, ἴος, adj. [αἰών, "eternity"; see αἰών, no. 4] ("Pertaining to αἰών"; hence) *Eternal, everlasting.*

ἀ-κάθαρ-τος, τον, adj. [ἀ, "negative"; καθαίρω, "to cleanse"; through verbal root καθαρ] ("Not cleansed"; hence) *Morally: Unclean, impure; in St. Mark only of unclean spirits.*

ἀκ-ανθ-α, ης, f. [prob. ἀκ-ή, "a sharp point"; ἀνθ-ος, "a flower"] ("That which has sharp points and flowers"; i.e.) *A thorn tree, thorn-bush.*

ἀκανθ-ῖνος, ἰνη, ἰνον, adj. [ἀκανθ-α, "a thorn"] ("Pertaining to ἀκανθα"; hence) *Of, or belonging to, thorns: Made of thorns:—ἀκάνθινος στέφανος, a crown of thorns.*

ἀ-καρπ-ος, ον, adj. [ἀ, "negative"; καρπ-ός, "fruit"] ("Not having καρπός"; hence) *Without fruit, barren, unfruitful.*

ἀκο-ή, ἥς, f. [ἀκο-ύω, "to hear"] ("A hearing"; hence (act.) "that which hears"; (pass.) "that which is heard"; hence) 1. plur.: *The ears.*—2.: a. *A report, rumour.*—b. *Fame, etc.*

ἀκολουθεῖτω, 3. pers. sing. pres. imperat. of ἀκολουθέω.

ἀκολουθ-έω, -ῶ, f. ἀκολουθήσω, p. ἠκολούθηκα, 1. aor. ἠκολούθησα, v. n. [ἀκόλουθ-ος, "following"] *To follow;—mostly with Dat.;—at viii. 34 with ὁπίσω;—at x. 32 alone.*

ἀκολουθῶν, οὔσα, οὖν, P. pres. contr. of ἀκολουθέω.

ἀκούσας, ἄσα, αν, P. 1. aor. of ἀκούω.

ἀκούω, f. ἀκούσω and ἀκούσομαι, p. ἀκήκοα, 1. aor. ἠκούσα, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: *To hear.*—b. With Acc. of thing: *To hear of.*—c. With Gen. of person: *To hear or heed; to attend, or give ear, to one.*—2. Neut.: a. *To hear.*—b. *To hear, i.e. have, or possess, the faculty of hearing.*—c. *To attend, give ear.*—Pass.: ἀκούομαι, (p. ἠκουσμαι), 1. aor. ἠκούσθην, 1. f. ἀκουσθήσομαι.—Impers. 1. aor. pass.: ἠκουσθη, *It was heard*; ii. 1 [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix, in strengthening force; root κο, found in κο-έω, "to hear, perceive"].

ἀκούων, οὔσα, ον, P. pres. of ἀκούω.

ἀκρις, ἴδος, f. *A locust*

**ἄκρ-ον, ου, n.** [ἀκρ-ος, "highest"; hence, "furthest"] *Furthest point, extremity, end.*

**ἀκῦρ-όω, -ῶ, 1. aor. ἡκύρῃσα, v. a.** [ἀκῦρ-ος, "without authority or validity"] ("To render ἀκῦρος"; hence) *To deprive of authority, etc.; to invalidate, make of no effect.*

**ἀκῦρῶν, οὔσα, οὖν, P. pres. of ἀκῦρῶ.**

**ἀλάβαστρον, ου, n.** ("Alabaster"; hence) *An alabaster box, casket, etc., for unguents.*

**ἀλάλ-ᾶζω, (f. ἀλαλάζω in LXX, ἀλαλάζομαι, class.), v. n.** [ἀλάλ-η, "a loud cry"] *To utter a loud cry, to cry out aloud; to wail, etc.;—in Gr. Test. only in P. pres.*

**ἀλάλᾶζων, οὔσα, ου, P. pres. of ἀλαλάζω.**

**1. ἄ-λαλ-ός, ου, adj.** [ἀ, "negative"; λαλ-έω, "to speak"] ("Not speaking"; hence) *Dumb, unable to speak.—As Subst.: ἄλαλος, ου, m. A dumb person.—Plur. with art.: The dumb.*

**2. ἄλαλος, ου; see 1. ἄλαλος.**  
**ἄλ-ας, ἄρος, n.** *Salt* [like ἄλ-ς, akin to Sans. *sar-a*, "salt"; cf. Lat. *sal*; Eng. *salt*].

**ἀ-λείφ-ω, (f. ἀλείψω), p. ἡλειφα, 1. aor. ἡλειψα, v. a.** *To anoint* [akin to Sans. root *LIP*, "to anoint"; ἀ is an inseparable prefix without force].

**ἀλείψωσιν, 3. pers. plur. 1. aor. subj. of ἀλείφω.**

**ἀλεκτορ-ο-φών-τα, τας, f.** [ἀλέκτωρ, ἀλέκτορ-ος; "a cock"; (o) connecting vowel; φων-έω, "to crow"; see φωνέω, no. 1, b] *A cock-crowing, cock-crow:—the name of the last night-watch of the Jews, or the watch before day-break;—at xiii. 35, ἀλεκτοροφωνίας is gen. of time "when."*

**ἀλέκτωρ, τορος, m. A cock.**  
**ἄλέξ-ανδρ-ος, ου, m.** [ἀλέξ-ω, "to ward off" an enemy, etc.;

hence, "to defend, aid"; ἀνδρ-, ἀνδρ-ος, "a man"] ("Man-defender," etc.) *Alexander, the son of Simon of Cyrenæ.*

**ἀληθ-εία, είας, f.** [ἀληθ-ής, "true"] ("The quality of the ἀληθής"; hence) *Truth;—ἐν' ἀληθείας, in truth, truly.*

**ἀ-ληθ-ής, ες, adj.** [ἀ, "negative"; λήθ-ω, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Morally: True.*

**ἀληθ-ῶς, adv.** [ἀληθ-ής, "true"] ("After the manner of the ἀληθής"; hence) *Truly, in truth.*

**ἄλ-ιεύς, ἰώης, m.** [ἄλς, ἄλ-ος, "the sea"] ("The one pertaining to ἄλς"; hence) *A fisherman, fisher.*

**(ἄλ-ιζω), f. pass. ἁλισθή-σομαι, v. a.** [ἄλ-ς, ἄλ-ος, "salt"] *To salt.—Pass.: To be salted.*

**ἁλισθήσομαι, fut. ind. pass. of ἁλίζω.**

**1. ἄλλά, conj.** [originally neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) **1. But.—2. Except, only.**

**2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.**

**ἀλλήλοις, αἰς, οἰς, dat. of ἀλλήλων.**

**ἀλλήλους, ας, α, acc. of ἀλλήλων.**

**ἄλλ-ήλ-ων, pron. plur. without nom.** [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

**ἄλλ-ος, η, ο, pron. adj.: 1. Sing.: a. Another, other;—at iv. 5, and 7 and 8 supply σπέρμα with ἄλλο.—As Subst.: (a) ἄλλος, ου, m. Another man, another.—(b) ἄλλη, ης, f. Another woman.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: One . . . another.—2. Plur.: Other.—As Subst.: α, ἄλλοι, ων, m.: (a)**



Alone: *Other men, others.*—(b)

Repeated: *Some . . . others.*—b.

ἄλλαι, ὡν, f. *Other women.*

—c. ἄλλα, ὡν, n. *Other things* [akin to Sans. *an-ya*, "other"].

ἄλυσις, ἑως, f. *A chain.*

ἅλ-ς, ὅς, n. *Salt* [akin to Sans. *sar-a*, "salt"; cf. Lat. *sal*, Eng. *salt*; see, also, ἅλας].

Ἀλφάιτος, οὐ, m. *Alphæus:*

1. The brother of Joseph the husband of the mother of Jesus, father of James the Less; iii. 18.

—2. The father of Levi, t. s. of Matthew; ii. 14.

ἁμάρτ-ημα, ἡμᾶτος, n. [ἁμαρτ-άνω, "to sin"] ("The sinning thing"; hence) *Sin*.

ἁμαρτ-ία, ἱας, f. [id.] ("The act of sinning"; hence) 1. *Sin*, generally.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρτ-ωλός, ὡλόν, adj. [id.] *Sinning, sinful.*—as Subst.:

a. ἁμαρτωλός, οὐ, m. *A sinful person, a sinner.*—b. Plur.: ἁμαρτωλοὶ ὧν, m. As a designation of the Gentiles: *Sinners.*

\*Ἀμήν, adv. *In truth, of a verity, verily.*

ἄμπελος, οὐ, f. [prob. fr. ἄμπ-ί, Æolic form of ἄμφ-ί, "around"; ἔλ, root of ἔλ-ισσω, "to roll or wind"] ("That which rolls itself, or winds, around"; hence) *A vine*, as twining its tendrils around trees, etc., for support.

ἄμπελ-ών, ὦνος, m. [ἄμπελ-ος, "a vine"] ("The thing having ἄμπελος"; hence) *A vineyard.*

(ἄμφι-βάλλω, f. ἄμφι-βαλῶ, p. ἄμφι-βέβηκα, v. a. [ἄμφι, "around"; βάλλω, "to throw"] *To throw, or cast, around; to turn about.*—In Gr. Test. only as part. pres. and in one passage).

ἄμφιβάλλων, εὐσα, οὐ, P. pres. of ἄμφιβάλλω.

ἄμφι-βλη-στρον, στρον, n. [ἄμφι, "around"; βλη, a root of βάλλω, "to throw," etc.] ("That which is made for throwing around"; hence) *A casting-net; a fishing-net; a seine, etc.*

ἄμφ-οδ-ον, οὐ, n. [ἄμφ-ί, "around"; ὁδ-ός, "a way, road," etc.] ("That which has ways, or roads, around"; hence) *A part, or quarter, of a town, village, etc., surrounded by ways, etc.; a meeting, or junction, of roads, etc.*

1. ἄν, conj.=1. ἔαν. *If*; see ἔαν.

2. ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have.*—b. With Subj., the force of ἄν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: ὅς ἄν, *whoever, whosoever*; ὅπου ἄν, *wherever*; ἕως ἄν, *until, whatever time it be (that)*; ὅσοι ἄν, *how many soever, as many soever as.*

ἀνά, prep. gov. acc. ("Up, "up along"; hence) 1. Of place: *Through, throughout.*—2. Distributively, with numerals: *Up to the number of, in bodies or companies of.*

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] 1. Of personal Subjects: a. *To go up from a place, etc.*—b. *To go up or around.*—c. Of a vessel, etc.: With εἰς: *To go up into; to go on board of*; vi. 51; also with πρὸς and acc. of person.

—d. With εἰς: *To go up from the country, etc., into or to a city, etc.*; x. 32; 33.—2. Of seeds, etc., as Subjects: *To come up, i. e. to spring up, grow up, out of the ground.*

ἀναβαίνων, οὔσα, ον, P.  
pres. of ἀναβαίνειν.

ἀναβάς, ἄσα, ἐν, P. 2. aor.  
of ἀναβαίνειν.

ἀναβλέψω, (f. ἀνα-βλέψω),  
1. aor. ἀν-έβλεψα, v. n. [ἀνά,  
βλέπω, "to look or see"] 1.  
[ἀνά, "up, upwards"] : a. *To*  
*look up or upwards.*—b. *To lift*  
*up the eyes.*—2. [ἀνά, denoting  
"repetition"] *To see again, to*  
*recover sight.*

ἀναβλέψας, ἄσα, ἐν, P.  
1. aor. of ἀναβλέπω.

ἀναβλέψω, 1. aor. subj. of  
ἀναβλέπω; x. 51.

(ἀνδ-βοάω, -ῶ, f. ἀνα-βοή-  
σομαι), 1. aor. ἀν-εβόησα, v. n.  
[ἀνά, in "augmentative" force;  
βοάω, "to cry out"] *To cry out*  
*aloud, to shout out, etc.*

ἀνδβοήσας, ἄσα, ἐν, P.  
1. aor. of ἀναβόω.

ἀνάγγειλον, 1. aor. imperat.  
of ἀναγγέλλω.

ἀν-αγγέλλω, f. ἀν-αγγελῶ,  
1. aor. ἀν-ήγγειλα, v. a. [ἀνά,  
denoting "repetition"; ἀγγέλλω,  
"to carry word, or tidings,  
about"] *To carry back word, etc.,*  
*about; to report, relate, etc.*

ἀνδ-γινώσκω, (f. ἀνα-γνώσ-  
ομαι, p. ἀν-έγνωκα), 2. aor.  
ἀν-έγνων, v. a. and n. [ἀνά, de-  
noting "repetition"; γινώσκω,  
"to know"] ("To know again";  
hence) Of written characters:  
*To read.*

ἀνδγινώσκων, οὔσα, ον, P.  
pres. of ἀναγινώσκω.

ἀναγκ-ᾶζω, (f. ἀναγκᾶσω,  
p. ἡνάγκασκα), v. a. [ἀνάγκη,  
"constraint, necessity"] ("To  
make" something "a necessity";  
hence) *To constrain, force, com-  
pel.*

ἀναθεμάτ-ιζω, 1. aor. ἀν-  
εθεμάτισα, v. n. [ἀνάθεμα, ἀνα-  
θέματ-ος, "a curse"] *To utter a*  
*curse or curses; to curse.*

ἀνά-κειμαι, v. n. [ἀνά,

"backwards, back"; κείμεναι, "to  
lie" at table, etc.] ("To lie back";  
hence) *To recline on a couch at*  
*table.*

ἀνακείμενος, η, ον, P.  
pres. of ἀνάκειμαι.

ἀνακλιναι, 1. aor. inf. of  
ἀνακλίνω.

ἀνα-κλίνω, f. ἀνα-κλίνω,  
1. aor. ἀν-έκλινα, v. a. [ἀνά,  
"backwards, back"; κλίνω, "to  
make to bend"] ("To make to  
bend backwards"; hence) Of  
personal Objects: *To cause to re-  
cline, to make to sit down, etc.*

(ἀνα-κράζω, f. ἀνα-κράζο-  
μαι in LXX), 1. aor. ἀν-έκραξα,  
v. n. [ἀνά, in "augmentative"  
force; κράζω, "to cry out"] *To*  
*cry out aloud.*

ἀνδ-λαμβάνω, (f. ἀναλήψο-  
μαι), 2. aor. ἀνέλαβον, v. a. [ἀνά,  
"up"; λαμβάνω, "to take"] *To*  
*take up.*—Pass.: 1. aor. ἀνελήφ-  
θην.

ἀν-ᾶλ-ος, ον, adj. [ἀν, "neg-  
ative" particle; ᾶλς, ᾶλ-ος,  
"salt"] *Without salt, saltless; i.e.*  
*corrupt, deteriorated, savourless,*  
*etc.*

ἀνα-μιμνήσκω, f. ἀνα-  
μνήσω, v. a. [ἀνά, denoting "re-  
petition"; μιμνήσκω, "to put in  
mind"] *To put in mind again, to*  
*remind.*—Pass.: ἀνα-μιμνή-  
σκομαι, 1. aor. ἀν-εμνήσθην;  
In mid. force: *To recall to mind,*  
*to remember.*

ἀναμνησθεῖς, εἶσα, ἐν, P.  
1. aor. pass. of ἀναμνήσκω.

ἀνα-παύω, f. ἀνα-παύσω,  
(p. ἀνα-πέπαυκα), v. a. [ἀνά, in  
"strengthening" force; παύω,  
"to make to cease"] ("To make  
—a person— to cease" from some-  
thing; hence) *To give rest to*  
*a person.*—Mid.: ἀνα-παύο-  
μαι, (f. ἀνα-παύσομαι), 1. aor.  
ἀν-επαύσαμην, ("To give rest to  
one's self"; hence) *To rest, take*  
*rest.*

ἀναπεσεῖν, 2. aor. inf. of ἀναπίπτω.

(ἀνα-πίπτω, f. ἀνα-πεσοῦμαι, p. ἀνα-πέπτωκα), 2. aor. ἀνέπεσον, v. n. [ἀνά, "backwards, back"; πίπτω, "to fall"] ("To fall back"; hence) *To recline, lie down, at table, etc.*

ἀνα-σεῖω, 1. aor. ἀνέσεισα, v. a. [ἀνά, "up"; σεῖω, "to shake"] ("To shake up"; hence) Of persons as Objects: *To stir up, excite, etc.*

ἀναστάς, ἄσα, αν, P. 2. aor. of ἀνίστημι.

ἀνα-στᾶ-σις, σεις, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection.*

ἀνα-στενάζω, 1. aor. ἀνεστéναξα, v. n. [ἀνά, in "augmentative" force; στενάζω, "to groan"] *To groan much or deeply.*

ἀναστενάξας, ἄσα, αν, P. 1. aor. of ἀναστενάζω.

ἀνάστη 3. pers. sing. 2. aor. subj. of ἀνίστημι.

ἀναστήναι, 2. aor. inf. of ἀνίστημι.

ἀναστήσομαι, fut. ind. mid. of ἀνίστημι.

ἀναστῶσι(ν), 3. pers. plur. 2. aor. subj. of ἀνίστημι.

ἀνατείλας, ἄσα, αν, P. 1. aor. of ἀνατέλλω.

ἀνα-τέλλω, (f. ἀνα-τελῶ), p. ἀνα-τέταλκα, v. n. [ἀνά, in "strengthening force"; τέλλω (v. n.), "to rise"] Of the sun: *To rise.*

ἀνα-φέρω, (f. ἀν-οῖσω), 1. aor. ἀν-ήνεγκα, v. a. [ἀνά, "up"; φέρω, "to bring"] *To bring up.*

ἀνα-χωρέω, -χωρῶ, (f. ἀνα-χωρήσω), 1. aor. ἀνεχώρησα, [ἀνά, "back again"; χωρέω, "to go"] *To go back again, retire, withdraw one's self.*

ἄνδρα, acc. sing. of ἀνήρ. *Mark,*

Ἀνδρέας, ου, m. *Andrew the brother of Simon Peter.*

ἀνέβλεψα, 1. aor. ind. of ἀναβλέπω.

ἀνέγγων, 2. aor. ind. of ἀναγινώσκω.

ἀνέκραξα, 1. aor. ind. of ἀνακράζω.

ἀνεκτ-ότερος, οτέρα, ότερον, comp. adj. [ἀνεκτ-ός, "tolerable, endurable"] *More tolerable, or endurable.*

ἀνελήφθην, 1. aor. ind. pass. of ἀναλαμβάνω.

ἀνεμνήσθην, 1. aor. ind. pass. of ἀναμνησκώ.

ἀν-εμος, έμου, m. ("The blowing thing"; hence) 1. *Wind.*—2. Plur.: *The quarters of heaven, whence the winds blow;* xiii. 27 [akin to Sans. root AN, "to blow"].

ἀνέξομαι, fut. ind. mid. of ἀνέχω.

ἀνέπεσον, 2. aor. ind. of ἀναπίπτω.

ἀνέσεισα, 1. aor. ind. of ἀνασεῖω.

ἀνεστéναξα, 1. aor. ind. of ἀναστενάζω.

ἀνέστην, 2. aor. ind. of ἀνίστημι.

ἀνέτειλα, 1. aor. ind. of ἀνατέλλω.

(ἀν-έχω, f. ἀν-έξω, p. ἀν-έσχηκα, v. a. [ἀνά, "up"; έχω, "to hold"] *To hold up.*—In Gr. Test. not found in act. voice).—Mid.: ἀν-έχομαι, f. ἀν-έξομαι, 2. aor. ἡν-εσχόμεν, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer.*

ἀνεχώρησα, 1. aor. ind. of ἀναχωρέω.

ἀ-νήρ, νδρός, m.: 1. *A man.*—2. *A husband* [akin to Sans. nar-a, "a man"; ἀ is a prefix; cf. ἀ-γαθ-ός].

ἄνθρωπος, ου, comm. gen. *A human being; a man, person;*

—ὁ υἱὸς τοῦ ἀνθρώπου, *the son of man*; i.e. Christ in respect to His human nature; viii. 20, etc.: —οἱ ἄνθρωποι, *men, or persons*, generally; vii. 8: *the people*; ix. 27.

ἀ-νίπτ-ος, *ον*, adj. [ἀ, "negative"; νίπτ-ω, "to wash"] *Not washed, unwashed*; —at vii. 2, supply *χερσὶ* with ἀνίπτους.

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα, 1. aor. ἀν-έστηκα, 2. aor. ἀν-έστην, v. a. and n. [ἀν-ά, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut. and 1. aor.: *To make to stand up; to raise up, etc.* —2. Nent.: In 2. aor.: a. *To stand up*.—b. *To rise from the dead, etc.*—c. *To rise up for the purpose of going; to set out, depart*.—3. Mid.: ἀν-ίστάμαι, f. ἀνα-στήσομαι: a. *To stand up; arise*.—b. *To rise from the dead*.

1. ἀ-νομ-ος, *ον*, adj. [ἀ, "negative"; νόμος, "law"] ("Not having law, lawless"; hence) *Wicked, impious*.—As Subst.: ἀνομος, *ον*, m. *A wicked, or impious, person; a transgressor*.

2. ἀνομος, *ον*; see 1. ἀνομιος.

ἀντάλλαγμα, μάτος, n. [ἀνταλλάσσω, "to exchange for" something else, through verbal root ἀνταλλαγή] ("That which is exchanged for" something else; hence) With Gen. of that which is exchanged: *An exchange for, or in return for*.

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of in return for*.

ἀνώ-γει-ον, *ον*, n. [ἄνω, "above"; γαι-α, "the earth or ground"] ("The thing pertaining to that which is above the ground"; hence) Of a house: *An upper floor or chamber*.

ἄνω-θεν, adv. [ἄνω, "above"; particle *θεν* = "from"] ("From above"; hence, by a Greek idiom) *Above, etc.*:—ἀπὸ ἄνωθεν (supply τοῦ), *from that which is above; i.e. from the upper part or top*.

ἀπαγάγετε, 2. pers. plur. 2. aor. imperat. of ἀπάγω.

ἀπ-αγγέλλω, f. ἀπ-αγγελῶ, 1. aor. ἀπ-ήγγειλα, v. a. [ἀπ-ό, in "intensive" force; ἀγγέλλω, "to carry word"] *To carry word about; to announce, report, relate, tell*; —at v. 14, xvi. 10, etc., without nearer Object.

ἀπ-άγω, (f. ἀπ-άξω), 2. aor. ἀπ-ηγᾶγον, v. a. [ἀπ-ό, "away"; ἄγω, "to lead"] 1. *To lead away*.—2. *To carry off to prison, or as a prisoner*.

(ἀπ-αίρω, f. ἀπ-αρώ, p. ἀπ-ῆρα, v. a. [ἀπ-ό, "off"; αἶρω, "to lift"] ("To lift off"; hence, "to carry away, take away").—Pass.: (ἀπ-αίρομαι), 1. aor. ἀπ-ήρθην, *To be taken away*.

ἀπᾶλός, ἡ, *όν*, adj. ("Soft" to the touch; hence) *Tender*.

ἀπ-αντάω -αντώ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπαντήσῃ, 3. pers. sing. fut. ind. of ἀπαντάω.

ἀπάρθη, 3. pers. sing. 1. aor. subj. of ἀπαίρω:—only in this form in Gr. Test.

ἀπ-αρνέομαι, -αρνούμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-ήρνησάμην, v. mid. [ἀπ-ό, in "intensive" force; ἀρνέομαι, "to deny"] *To deny utterly*.

ἀπαρνησάσθω, 3. pers. sing. 1. aor. imperat. of ἀπ-αρνέομαι.

ἀπαρνήσομαι, f. ind. of ἀπ-αρνέομαι.

ἄ-πᾶς, *πᾶσα, πᾶν*, adj. [ἀ, in

"intensive force"; πᾶς, "all"]

1. *Quite all; the whole, all completely.*—As Subst.: ἅπαντες, ὧν, m. plur. *All men, all persons.*—2. *The whole of that denoted by the subst. to which it is in attribution.*

ἁπᾶτη, ης, f. *Deceitfulness, deceit.*

ἁπεδήμησα, 1. aor. ind. of ἀποδημέω.

ἁπεδοκίμασα, 1. aor. ind. of ἀποδοκιμάζω.

ἁπέθανον, 2. aor. ind. of ἀποθνήσκω.

ἁπεκεφάλισα, 1. aor. ind. of ἀποκεφαλίζω.

ἁπεκρίθην, 1. aor. ind. of ἀποκρίνομαι.

ἁπέκτεινα, 1. aor. ind. of ἀποκτείνω.

ἁπεκρινάμην, 1. aor. ind. of ἀποκρίνομαι.

ἁπελθεῖν, 2. aor. inf. of ἀπέρχομαι.

ἁπελθών, οὔσα, ὄν, P. 2. aor. of ἀπέρχομαι.

ἁπέλυον, imperf. ind. of ἀπολύω.

ἁπέλυσα, 1. aor. ind. of ἀπολύω.

ἁπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart.*—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

ἁπεστéγασα, 1. aor. ind. of ἀποστεγάζω.

ἁπέστειλα, 1. aor. ind. of ἀποστέλλω.

ἁπέχει; see ἀπέχω.

ἁπ-έχω, (f. ἀφ'-έξω and ἀποσχίσω), v. n. [ἀπ-ό; ἔχω] 1. [ἀπ-ό, "away"; ἔχω (neut.), "to have or hold one's self"; hence, "to be"] ("To be away" from a place; "to be far off"; hence) *Mentally or morally: To be far*

*removed.*—2. [ἀπ-ό, denoting "completeness"; ἔχω (act.), "to have"] ("To have completeness"; hence) Impers.: ἁπέχει, (*It has completeness; i.e.*) *It is sufficient;—a rare use of the word, and one occurring only in later writers.*

ἁπήγαγον, 2. aor. ind. of ἀπάγω.

ἁπήγγειλα, 1. aor. ind. of ἀπαγγέλλω.

ἁπηλθον, 2. aor. ind. of ἀπέρχομαι.

ἁπήνεγκα, 1. aor. ind. of ἀποφέρω.

ἁπήντησα, 1. aor. ind. of ἀπαντάω.

ἁπιστ-έω, -ῶ, (f. ἀπιστ-ήσω, p. ἡπίστ-ηκα), 1. aor. ἡπίστ-ησα, v. n. [ἄπιστ-ος, "unbelieving"] ("To be ἀπιστος"; hence) *Not to believe, to disbelieve.*

ἁπιστήσας, ἄσα, αν, P. 1. aor. of ἀπιστεύω.

ἁπιστ-ία, ἱας, f. [ἄπιστ-ος, "unbelieving"] ("The quality, or state, of the ἀπιστος"; hence) *Unbelief.*

ἁ-πιστος, πιστον, adj. [ἄ, "negative"; πιστός, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

ἁπό (before a soft vowel ἀπ'; but ἀπὸ ἀγορᾶς, vii. 4; ἀπὸ Ἀριμαθείας, xv. 43 :—before an aspirated vowel ἀφ'; but ἀπὸ Ἱεροσολύμων, iii. 8, etc., ἀπὸ Ἱερικῶ, x. 46), prep. gov. gen.: 1. *From in the fullest meaning of the word.*—2. *In the place of the Gen. alone, after verbs act., to denote a part: Some of, a part or portion of:—τὰ κυνάρια . . . ἐσθίει ἀπὸ τῶν ψιχίων, the dogs eat (a part) of the crumbs; vii. 28; ἵνα . . . λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος, that he might receive (some) of the fruit of the vine.*

yard; xii. 2.—3. With words denoting heed, caution, etc.: *Of*.—4. With words denoting healing, etc.: *Of*; v. 29; 34.—5. With words denoting to learn, etc.: *Of, from*; xiii. 28.—6. *Out of*; xvi. 9.—7. Prefixed to adverbs: *From*:—ἀπὸ μακρόθεν, *from afar* [akin to Sans. *apa*, “away from”].

(ἀπο-βάλλω, f. ἀπο-βάλλω), 2. aor. ἀπ-έβαλον, v. a. [ἀπό, “away, off”; βάλλω, “to throw”] *To throw away from one; to cast off*.

ἀποβάλλων, οὔσα, ὄν, P. 2. aor. of ἀποβάλλω.

ἀπο-δημ-έω, -ῶ, (f. ἀπο-δημήσω, p. (irreg.) ἀπεδήμηκα), 1. aor. ἀπεδήμησα, v. n. [ἀπό, “away from”; δῆμος, “the people”] (“To be away from the people”; hence) *To be abroad or in a far country*;—at xii. 1, with Acc. of “Duration of time.”

ἀπό-δημ-ος, ον, adj. [ἀπό, “away from”; δῆμος, “the people”] (“Away from the people”; hence) *Going abroad or to a foreign land*.

ἀπο-δίδωμι, f. ἀπο-δώσω, 2. aor. ἀπ-έδωκ, v. a. [ἀπό, “back again”; δίδωμι, “to give”] (“To give back again”; hence) *To pay, render*;—at xii. 17 with Acc. of nearer Object and Dat. of remoter Object.

ἀπο-δοκίμαζω, (f. ἀπο-δοκίμασω, p. ἀπο-δεδοκίμακα), 1. aor. ἀπ-εδοκίμασα, v. a. [ἀπό, denoting “negation or reversal”; δοκίμαζω, “to put to the proof, test”; hence, as a result, “to approve”] *To disapprove of, reject, refuse*.—Pass.: (ἀπο-δοκίμαζομαι), p. ἀπο-δεδοκίμασμαι, 1. aor. ἀπ-εδοκίμασθην.

ἀποδοκιμασθῆναι, 1. aor. inf. pass. of ἀποδοκιμάζω.

ἀπόδοτε, 2 pers. plur. 2. aor. imperat. of ἀποδίδωμι.

ἀποθάνη, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

ἀπο-θνήσκω, f. ἀπο-θανοῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in “strengthening” force; θνήσκω, “to die”] 1. *To die*.—2. In 2. aor., *To have died*, i.e. *to be dead*.

ἀποθνήσκων, οὔσα, ὄν, P. pres. of ἀποθνήσκω.

ἀποκαθιστᾷ, 3. pers. sing. pres. ind. of ἀποκαθιστάω.

ἀπο-καθιστάω, -καθιστῶ, v. a., another form of ἀποκαθίστημι. *To restore to the original condition*; only at ix. 12; see ἀποκαθίστημι.

ἀπο-καθίστημι, f. ἀπο-καταστήσω, (p. ἀπο-καθίστακα), v. a. [ἀπό, “back again”; καθίστημι, “to sit down”; hence, “to bring into a (certain) condition,” etc.; hence, as a medical term, “to restore” to the original state] *To restore to a former state of health, etc.*—Pass.: (ἀπο-καθίσταμαι, p. ἀποκαθίσταμαι), 1. aor. ἀποκατεστάθην and ἀπεκατεστάθην.

ἀποκαθεστᾶθην, 1. aor. ind. pass. of ἀποκαθίστημι.

ἀποκεκῦλισμαι, perf. ind. pass. of ἀποκύνω.

(ἀπο-κεφαλ-ίζω), 1. aor. ἀπεκεφάλισα, v. a. [ἀπό, “from”; κεφαλ-ή, “head”] (“To take the head from” one; hence) *To behead*.

(ἀπο-κόπτω, f. ἀπο-κόψω), 1. aor. ἀπ-έκοψα, v. a. [ἀπό, “from”; κόπτω, “to cut”] (“To cut from” an object; hence) *To cut off*.

ἀπόκοψον, 1. aor. imperat. of ἀποκόπτω.

ἀποκρίθεις, εἶσα, ἐν, P. 1. aor. of ἀποκρίνομαι.

ἀποκρίθητε, 2. pers. plur. 1. aor. imperat. of ἀποκρίνομαι.

ἀπο-κρίνομαι, (f. ἀπο-

κρίνομαι), 1. aor. ἀπεκρινάμην, 1. aor. pass. in mid. force, ἀπεκρίθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc.: *To reply, answer*;—sometimes with Dat. of person.

ἀπό-κρύφ-ος, ον, adj. [ἀπό, "from"; κρύφ-ω (late form of κρύπτω), "to hide"] ("Hidden from" one; hence) *Hidden, concealed, secret*.

ἀποκτανθεῖς, εἷσα, ἐν, P. 1. aor. pass. of ἀποκτείνω.

ἀποκτανθήναι, 1. aor. inf. pass. of ἀποκτείνω.

ἀποκτείνειν, 1. aor. inf. of ἀποκτείνω.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.*:—ἀποκτείνωμεν (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill*; xii. 7. —Pass.: (ἀπο-κτείνομαι), 1. aor. ἀπ-εκτάνθην.

ἀποκτείνων, ονσα, ον, P. pres. of ἀποκτείνω.

ἀποκτενοῦσι(ν), 3. pers. plur. fut. ind. of ἀποκτείνω.

ἀπο-κῦλῖω, f. ἀποκῦλίσω, v. a. [ἀπό, "away"; κῦλῖω, "to roll"] *To roll away*. —Pass. perf.: ἀποκεκύλισμαι.

ἀπο-λαμβάνω, f. ἀπολήψομαι, (p. ἀπ-είληφα), 2. aor. ἀπ-ελάβον, v. a. [ἀπό, "away"; λαμβάνω, "to take"] *To take away*; i.e. *to take apart or aside*. —Mid.: (ἀπο-λαμβάνομαι), 2. aor. ἀπ-ελαβόμην, *To take apart or aside, as one's own act*.

ἀπολαβόμενος, η, ον, P. 2. aor. mid. of ἀπολαμβάνω.

ἀπολέσαι, 1. aor. inf. of ἀπόλλυμι.

ἀπολέσει, 3rd pers. sing. f. ind. of ἀπόλλυμι.

ἀπολέσῃ, 3. pers. sing. 1. aor. subj. of ἀπόλλυμι.

ἀπολέσω, fut. ind. and 1. aor. subj. of ἀπόλλυμι.

ἀπ-όλλυμι, f. ἀπο-λέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ὅλλυμι, "to destroy"] 1. Act.:

a. *To destroy utterly or entirely*.

—b. *To cause the death of, to kill*.

—c. Of a reward: *To incur the loss of, to fail of, to miss*.—d. Of the soul, life, etc.: *To effect the loss of, to lose*.—e. Of evil spirits: With accessory notion of punishment:

*To subject to eternal punishment or death*; i. 24.—2. Mid.:

ἀπ-όλλυμαι, f. ἀπ-ολούμαι, ("To destroy one's self utterly"; hence) Of persons or things: *To perish*.

ἀπολοῦνται, 3. pers. plur. fut. mid. of ἀπόλλυμι.

ἀπολύσαι, 1. aor. inf. of ἀπολύω.

ἀπολύσῃ, 3. pers. sing. 1. aor. subj. of ἀπολύω.

ἀπολύσον, 1. aor. imperat. of ἀπολύω.

ἀπολύσω, fut. ind. (viii. 3), and 1. aor. subj. (xv. 9) of ἀπολύω.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. *To release, set free*.—2. Of a multitude, etc.: *To send away, dismiss*.—3. Of husbands or wives: *To put, or send, away; to divorce*.

ἀπο-πλάνῃ, pres. inf. of ἀποπλανάω.

ἀπο-πλανάω, -πλανῶ, v. a. [ἀπό, "away"; πλανάω, "to make to wander"] ("To make to wander away"; hence) Mor-

ally : *To lead astray, to cause to err, to seduce from the truth ;—* at xiii. 22 τὸ ἀποπλανῆν answers to the Lat. Gerund in *dum* of acc. case, and depends on πρὸς.

ἀπο-στέλλω, ἴον, n. [ἀπό, "away"; στέλλω, "a putting"] ("A putting away"; hence) Of husbands and wives : *A divorce-ment or divorce.*

ἀπο-στεγάζω, 1. aor. ἀπεστέγασα, v. a. [ἀπό, denoting "reversal"; στεγάζω, "to cover"] *To uncover, unroof.*

ἀποστείλας, ἄσα, av, P. 1. aor. of ἀποστέλλω.

ἀποστείλω, 1. aor. subj. of ἀποστέλλω.

ἀποστελεῖ, 3. pers. sing. fut. indic. of ἀποστέλλω.

ἀπο-στέλλω, 1. ἀπο-στέλλω, p. ἀπ-ίσταλκα, 1. aor. ἀπ-ίστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth on a mission, etc.;—* at iii. 31; vi. 17, without nearer Object;—at iii. 14, with Acc. of nearer Object, and Inf.—2. *To send away: to bid, or command, to depart.*—3. Of an instrument : *To put forth ;—* at iv. 29 supply αὐτός (= ἄνθρωπος) before ἀποστέλλει.

ἀποστελεῖ, fut. ind. of ἀποστέλλω.

ἀπο-στερέω, -στερῶ, 1. aor. ἀπεστέρησα, v. a. [ἀπό, in "strengthening" force; στερέω, "to deprive"] ("To deprive" one of something; hence) *To defraud, despoil ;—* in classical Gr. with Acc. of person, and Gen. or Acc. of thing; but at x. 19 without any following case.

ἀποστερήσης, 2. pers. sing. 1. aor. subj. of ἀποστερέω.

ἀπόστολ-ος, ου, m. [for ἀπ-όστολ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle.*

ἀποταξάμενος, P. 1. aor. mid. of ἀποτάσσω.

(ἀπο-τάσσω), v. a. [ἀπό, "asunder"; τάσσω, "to arrange or set"] ("To set asunder" from something; hence, "to detach."—Mid.: ἀπο-τάσσομαι, 1. aor. ἀπ-εταξάμην, ("To detach one's self" from something; hence) With Dat. of person : *To bid adieu to, take leave of, quit, etc.*

ἀπο-φέρω, (f. ἀπ-οίσω, p. ἀπ-ενήνοχα), 1. aor. ἀπ-ήνεγκα, v. a. [ἀπό, "away"; φέρω, "to bear or carry"] *To bear, or carry, away.*

ἀπ-τω, (f. ἄψω), 1. aor. ἤψα, v. a.: 1. Act.: a. *To fasten to, to join.*—b. *To kindle, light, by bringing into contact with fire.*—2. Mid.: ἀπ-τομαι, (f. ἄψομαι), 1. aor. ἤψάμην, ("To fasten, or join, one's self" to something; hence) With Gen.: *To take, or lay, hold of; to touch.*—3. Pass.: ἀπ-τομαι, (f. ἀφθήσομαι, p. ἤμμαι), *To be kindled or lighted [perhaps akin to Sans. root SAP, "to connect"]*.

ἀπώλ-εια, είας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λυμι, "to destroy"] ("Destruction"; hence) *Waste.*

ἄρα, adv.: 1. *Perchance, indeed.*—2. In questions : *To mark amazement, etc. : I, etc., pray you; then, in the world ;—* τίς ἄρα οὗτός ἐστιν, *who in the world is this man?* iv. 41.

ἄρα, 1. aor. inf. of αἶρω.

ἄρας, ἄσα, av, P. 1. aor. of αἶρω.

ἄρᾱτω, 3. pers. sing. 1. aor. imperat. of αἶρω.

ἀργύρ-ιον, ἴον, n. dim. [ἀργύρ-ος, "silver"] ("Small silver"; hence, "silver-money"; hence) *Money in general.*

ἀρέσας, ἄσα, av, P. 1. aor. of ἀρέσκω.

ἀρέσκω, f. ἀρίσω, (p. ἀρή-



μεκα), 1. aor. ἤρεσα, v. n. With Dat. of person: *To be pleasing to; to please or gratify.*

ἀρθήσομαι, 1. fut. ind. pass. of αἶρω.

ἀρθητι, 2. pers. sing. 1. aor. imperat. pass. of αἶρω.

Ἀριμαθαία, ας, f. *Arimathea*; a city of Judea, the site of which is not determined.

ἀρνέομαι, -οῦμαι, f. ἀρνήσομαι, 1. aor. ἡρνησάμην, v. mid. *To say "no"; to deny.*

ἄρον, 1. aor. imperat. of αἶρω.

ἀροῦσι, 3. pers. plur. fut. ind. of αἶρω.

1. ἄ-ρ-ω-στος, στον, adj. [ἀ, "negative"; ρω, root of ρῶ-ννύμι; in pass. force "to be strong," with ρ doubled] ("Not strong"; hence) *Weak in health, sick, etc.*—As Subst.: ἄρρωστος, ου, m. *A person weak in health, a sick person, etc.*

2. ἄρρωστος, ου, m.; see 1. ἄρρωστος.

ἄρσεν, ενος, n. *As Subst.: ἄρσην, εν, adj. Male, belonging to the male sex.*—As Subst.: ἄρσεν, ενος, n. *A male, one of the male sex.*

ἄρτος, ου, m.: 1. *A loaf of bread*;—Plur.: *Loaves.*—2. In collective force: *Bread.*—3. *Food, victuals*:—ὁ ἄρτος τῶν τέκνων, *the children's food*; i.e. intended for their use; vii. 27:—ἄρτον φαγεῖν, *to eat food*; i.e. to partake of an entertainment; iii. 20.

ἀρτύετε, 2. pers. plur. fut. ind. of ἀρτύω.

ἀρτύω, f. ἀρτύσω, v. a. ("To prepare"; hence) Of food, etc.: With accessory notion of skill, etc.: *To render savoury, to season, etc.*;—at ix. 50 applied to salt.

ἀρχ-ή, ἡς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement*;—at xiii. 9 in plur.

ἀρχ-ιερεὺς, ιερῶς, m. [ἀρχ-ός, "a chief"; ιερεὺς, "a priest"] ("Chief-priest"). Of the Jews: 1. *High-priest.*—2. Plur.: *The chief-priests*; i.e. the heads of the 24 courses,—οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, *the chief priests and the scribes*; i.e. the members of the Sanhedrim; see συνέδριον.

ἀρχ-ι-συνάγωγ-ος, ου, m. [ἀρχ-ω, "to rule"; (ι) connecting vowel; συναγωγή, "a synagogue"] *A ruler of a synagogue.*

ἀρχ-ω, (f. ἀρξω, p. ἡρξα), v. a. ("To be first"; hence) In power, etc.: With Gen.: *To rule, govern, command*; x. 42.—Mid.: ἀρχομαι, (f. ἀρξομαι), 1. aor. ἡρξάμην: In time: *To begin, commence.*

ἀρχ-ων, οντος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief, etc.*

ἄρωμα, ἄτος, n. *A spice* [prob. akin to Sans. root GHRĀ, "to smell"; and so, "the thing that is smelt" on account of its fragrance].

ἀ-σβε-στος, στον, adj. [ἀ, "negative"; σβε, root of σβή-ννύμι, "to extinguish"] *Not to be extinguished, unquenchable.*

ἀσελγ-εια, ειας, f. [ἀσελγ-ής, "licentious, wanton"] ("The quality of the ἀσελγής"; hence) *Licentiousness, wantonness, lasciviousness.*

ἀσθεν-έω, -ω, 1. aor. ἡσθέν-ησα, v. n. [ἀσθεν-ής, "without strength, weak"] ("To be ἀσθενής"; hence) *To be in weak, or ill, health; to be sick, etc.*

ἀ-σθεν-ής, ες, adj. [ἀ, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) *Weak.*

ἀσθενών, οὔσα, ούν, contr. P. pres. of ἀσθενέω:—As Subst.: *A sick person*:—οἱ ἀσθενούντες, *the sick*; i.e. sick persons generally.

ἀσθενών, οὔσα, ούν, contr. P. pres. of ἀσθενέω:—As Subst.: *A sick person*:—οἱ ἀσθενούντες, *the sick*; i.e. sick persons generally.

**ἀσκόδς**, οὐ, m. ("A leathern-bag," mostly made of goat-skin; hence, as used for wine) *A wine-skin*:—in English Version translated "bottle."

**ἀσπάζομαι**, (f. ἀσπάζομαι), 1. aor. ἤσπασάμην, v. n. *To salute by words.*

**ἀσπασ-μός**, μου, m. [for ἀσπαδ-μός; fr. ἀσπάζομαι (= ἀσπάζ-σομαι), "to salute"] *A saluting, salutation, greeting.*

**ἀ-στήρ**, στέρος, m. ("A strewer"; hence) *A star*, as a strewer of light [ἀ, prefix; Sans. root *stari*, "to strew"].

**ἀ-σύνετος**, σύνετον, adj. [ἀ, "negative"; συνετός, "intelligent, sagacious"] ("Not *συνετός*"; hence) *Devoid of intelligence or sagacity; unwise, ignorant.*

**ἀσφαλ-ώς**, adv. [ἀσφαλ-ής, "safe"] ("After the manner of the ἀσφαλής"; hence) *Safely, securely.*

**ἀ-τίμ-ος**, ον, adj. [ἀ, "negative"; τίμη, "honour"] ("Not having τίμη"; hence) *Without honour, unhonoured, dishonoured.*

(ἀ-τίμ-ω, -ω), f. ἀτίμώσω, p. ἡτίμωκα, v. a. [ἀτίμ-ος, "dishonoured"] ("To make ἀτίμος"; hence) *To dishonour, to treat shamefully.*—Pass.: p. ἡτίμωμαι, (1. aor. ἡτίμωθη, 1. f. ἀτίμωθῆ-σομαι).

**αὐ-λή**, λῆς, f. ("A courtyard"; hence, "a dwelling-place," surrounding the courtyard; hence "a dwelling or abode" in general; hence) *A palace*, etc. [either fr. ἄω, "to blow," fr. Sans. root *vā*; or akin to Sans. root *vas*, "to dwell"].

**αὐξ-άνω**, (f. αὐξήσω, p. ἡὔξηκα), v. a. *To grow, grow up, increase* [akin to Sans. root *vaksh*, "to grow"].

**αὐξάνων**, ονσα, ον, P. pres. of αὐξάνω.

**αὐτ-ό-μᾶ-τος**, τη, τον, adj. [αὐτ-ός, "self"; (ο) connecting vowel; μα-ομαι, "to desire"] ("Self-desiring"; hence, "of one's own will or accord"; hence) *Of things: Of itself*, etc., by itself, etc.

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἧς, οὐ; see *ἐαυτοῦ*.

**αὐ-τός**, τῇ, τό, pron. adj.: 1. *Self, very.*—As Subst.: Of all persons: αὐτός, οὐ, m. *I myself, you yourself, he himself*, etc.—

2. With article prefixed, in all genders and cases: *The same.*—As Subst.: τὸ αὐτό, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they*, etc.;—sometimes repeated; cf. v. 2; ix. 28; put in conjunction with a relative pron. in same clause; cf. vii. 25 [akin to a pron. *av*, preserved in the Zend language].

**ἀφ-αιρέω**, -αιρῶ, f. ἀφαίρῃσω, (p. ἀφῆρηκα), 2. aor. ἀφείλον, v. a. [ἀπ-ό, "away or off"; αἰρέω, "to take"] *To take away, or off, by a blow, etc.; to cut off.*

**ἀφ-εδρ-ών**, ὠνος, m. [ἀπ-ό, "away from"; ἔδρ-α, "a seat"] ("That which has a seat away, or apart, from" the other rooms of a house; hence) *A closet, privy.*

**ἀφέθῃ**, 3. pers. sing. 1. aor. subj. pass. of ἀφίημι.

**ἀφεθήσεται**, 3. pers. sing. 1. fut. ind. pass. of ἀφίημι.

**ἀφείλον**, 2. aor. ind. of ἀφαίρέω.

**ἀφείς**, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

**ἀφες**, 2. pers. sing. 2. aor. imperat. of ἀφίημι.

**ἀφ-ε-σις**, σεως, f. [for ἀφ-ῖ-σις; fr. ἀφί-ημι (= ἀπ-ό, "from"; ἱ, root of ἵ-ημι, "to cause to go,

to send"), "to send away"] ("A sending away"; hence) *Remission, pardon, forgiveness.*

**ἀφένονται**, for **ἀφείνται**, 3. pers. plur. perf. ind. pass. of **ἀφίημι**.

**ἀφῆκα**, 1. aor. ind. of **ἀφίημι**.

**ἀφιέναι**, pres. infin. of **ἀφίημι**.

**ἀφίετε**, 2. pers. plur. pres. ind. of **ἀφίημι**.

**ἀφ-ίημι**, f. **ἀφήσω**, (p. **ἀφ-εῖκα**), 1. aor. **ἀφῆκα**, 2. aor. **ἀφῆν**, v. a. [**ἀπ-ό**, "from, away" (see **ἀπ-ό**); **ίημι**, "to send"] 1. ("To send from" one; hence) *To send forth, utter, a cry, sound, etc.—2.: a. To send away, dismiss, etc.—b. To pass by or over; to make no account of, neglect, transgress, etc.—c. To forgive, remit, pardon, etc., sin, an injury, etc.—at xi. 25; 26 ἀφίετε stands without a nearer Object.—d. From the idea of "giving up, yielding," etc., connected with "sending away": (a) To allow, suffer, permit, etc.—(b) Without Object: "Aphere, Suffer it to be so; let alone, hold," etc.; but at x. 34 **ἀtere** belongs to no. d. (a) above; and at xiv. to no. 3. d.—3. (In a reflexive force: "To send one's self away from" something; hence) a. *To leave, forsake, abandon.—b. To leave, let remain.—c. To leave behind one at death.—d. To leave alone or unmolested; xiv. 6.—Pass.: ἀφ-είμαι*, p. **ἀφείμαι**, 1. aor. (**ἀβ-είθην**, and) **ἀφείθην**, 1. fut. **ἀφ-εθήσομαι**.*

**ἀφρ-ίζω**, (f. **ἀφρίσω**), v. n. [**ἀφρ-ός**, "foam"] *To foam at the mouth.*

**ἀφρίζων**, οὐσα, ον, P. pres. of **ἀφρίζω**.

**ἀφρο-σύνη**, σύννης, f. [for **ἀφρον-σύνη**; fr. **ἄφρων**, **ἄφρον-ος** "foolish"] ("The state or

quality of the **ἄφρων**"; hence) *Foolishness, folly.*

**ἄ-χειροποίητος**, χειροποίητον, adj. [**ἄ**, "negative"; χειροποίητος (=χειρ-ο-ποιέ-τος; fr. **χειρ**, "hand"; (ο) connecting vowel; ποιέ-ω, "to make"), "made by hands"] *Not made by hands.*

**ἄψωμαι**, 1. aor. subj. of **ἄπτω**.

**βάθ-ος**, εος ους, n. [**βαθ-ύς**, "deep"] ("The state, etc., of the **βαθύς**"; hence) *Depth.*

**βάλλειν**, 2. aor. inf. of **βάλλω**.

**βάλ-λω**, (f. **βάλῶ**), p. **βέβληκα**, 2. aor. **έβαλον**, v. a. ("To cause to fall"; hence) 1. Act.: a. *To put, place, lay:—έβαλε τοὺς δακτύλους, κ.τ.λ., he put his (own) fingers into his (the deaf man's) ears; vii. 33.—b. To throw, cast;—at xii. 44 supply χαλκὸν εἰς τὸ γασοφυλάκιον after έβαλον, and εἰς τὸ γασοφυλάκιον alone after έβαλεν.—c. In perf. and pluperf. pass.: ("To be cast," etc., hence) To lie, lie down.—d. Of a person as Object: To strike, smile, hit, etc.—2. Pass.: **βάλ-λομαι**, p. **βέβλημαι**, 1. aor. **έβλήθην**, 1. f. **βληθήσομαι** [akin to Sans. root **gal**, "to fall," in causative force].*

**βάλλων**, οὔσα, ον, P. pres. of **βάλλω**.

**βάλῶ**, fut. ind. of **βάλλω**.

**βάλῶν**, οὔσα, ον, P. 2. aor. of **βάλλω**.

**βαπτ-ίζω**, f. **βαπτίσω**, p. **βεβάπτικα**, 1. aor. **έβαπτίσα**, v. a. and n. [akin to **βάπτ-ω**, "to dip in water"] ("To dip in water"; hence) 1.: a. Act.: *To baptize a person.—b. Neut.: To baptize, administer baptism.—2. Mid.: βαπτ-ίζομαι*, 1. aor. **έβαπτισάμην**, ("To dip one's self in water"; hence) *To wash one's self, etc.; vii. 4.—3. Pass.*

**βαπτ-ίζομαι**, *ρ. βεβάπτισμαι*, 1. aor. *ἐβαπτίσθην*, 1. f. *βαπτισθήσομαι*, ("To be dipped in water"; hence) *To be baptized*; see *eis*, no. 2;—at x. 38, 39 in figurative force, and with "Acc. of Respect."

**βαπτίζων**, *ουσα, ον*, *P. pres. of βαπτίζω*.

**βαπτισθεὶς**, *εἶσα, ἐν*, *P. 1. aor. pass. of βαπτίζω*.

**βαπτισθήσομαι**, 1. f. *ind. pass. of βαπτίζω*.

**βάπτισμα**, *μάτος, ν.* [*for βάπτισμα*; fr. *βαπτίζω* (= *βαπτίζω*), "to baptize"] ("The baptizing thing"; hence) *Baptism*;—at x. 38; 39, in a figurative sense.

**βαπτισμός**, *μοῦ, μ.* [*for βαπτισμός*; fr. *βαπτίζω* (= *βαπτίζω*), "to dip in water"] ("A dipping in water"; hence) *Of culinary vessels, etc.: A rinsing, cleansing, washing*.

**βαπτιστής**, *τοῦ, μ.* [*for βαπτιστής*; fr. *βαπτίζω* (= *βαπτίζω*), "to baptize"] ("A doer of baptizing"; hence) *Baptist*, as a designation of John the son of Zacharias.

**βαπτίζωμαι**, 1. aor. subj. mid. of *βαπτίζω*.

\***Βαραββᾶς**, *ον, μ.* ("Son of Abba," or of a "Father") *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

(*βᾶρ-έω, -ῶ, 1. βαρήσω, ρ. βεβάρηκα, ν. α. [βαρ-ύς, "heavy"]* ("To make *βαρύνς*"; hence) *To make heavy, weigh down, oppress*.—*Pass.*.) **βαρ-έομαι, -οῦμαι**, *ρ. βεβάρημαι*, 1. aor. *ἐβαρήθην*: *Of the eyes: To be made heavy, to be heavy, to be weighed down or oppressed with sleep*.

\***Βαρθολομαῖος**, *ον, μ.*

("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

\***Βαρτιμαῖος**, *ον, μ.* ("Son of Timai") *Bartimæus*; a blind beggar-man, whose sight Jesus restored.

**βάσαννιζόμενος**, *η, ον, P. pres. pass. of βάσανίζω*.

**βάσαν-ίζω**, (*1. βάσανῶ*), 1. aor. *ἐβάσανισα, ν. α. [βάσαν-ος, "a touch-stone"]* ("To apply the *βάσανος* to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack*.—2. *To distress greatly, to bring into great trouble, etc.*—*Pass.*: **βάσαν-ιζομαι**, (*ρ. βεβασάνισμαι*), 1. aor. *ἐβασάνισθην*.

**βάσανισης**, 2. pers. sing. 1. aor. subj. of *βασανίζω*.

**βασίλ-εία, εἰας, 1. [βασιλεῦω, "to be a king, to reign"] ("A reigning"; hence) *A kingdom*.**

**βασιλεύς**, *έως, μ.* *A king*.

**βαστάζω**, *1. βαστάσω, 1. aor. ἐβάστασα, ν. α. To carry, bear*.

**βαστάζων**, *ουσα, ον, P. pres. of βαστάζω*.

**βάτος**, *ον, μ.* *A bramble-bush; a bush in general*.

**βδέλυγμα**, *μάτος, ν. [βδελύγω, a verbal root of βδελύσσω, "to make loathsome"; in mid.: "to feel disgust at, detest, abominate"]* ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing*:—*τὸ βδέλυγμα τῆς ἐρημώσεως, the abomination, or abominable thing, of the desolation*, is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.

**βεβαι-ῶω, -ῶ, 1. βεβαιώσω,**

ν. a. [βέβαι-ος, "firm"] ("To make βέβαιος"; hence) *To confirm, establish.*

βεβαιῶν, οὔσα, οὖν, P. pres. of βεβαιῶ.

βεβαρημένος, η, ον, P. perf. pass. of βαρύνω.

βέβληκα, perf. ind. of βάλλω. βέβλημαι, perf. ind. pass. of βάλλω.

βεβλημένος, η, ον, P. perf. pass. of βάλλω.

\*Βεελζεβούβ, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the evil spirits, the same as Satan.

\*Βηθανία, ας, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azarieh*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

\*Βηθσαΐδα, n. indecl. ("The House of provisions or food";—or, "The House of the Chase"—"of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

\*Βηθφάγη, n. indecl. ("The House of unripe figs") *Bethphagé*; a place on Mount Olivet, between Bethany and Jerusalem.

βιβλ-ιον, ιον, n. dim. [βιβλ-ος, "a book"] ("A little book"; hence) *A scroll of writing; a writing, document, etc.*

βιβλος, ον, f. ("The inner bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.*

βί-ος, ον, m. ("Life"; hence)

*The means of the sustentation of life; living, property* [akin to Sans. root *jiv*].

(βλάπτω), f. βλάψω, (p. βέβλαφα), 1. aor. ἐβλαψα, v. a. ("To cause to grow faint or languid"; hence) *To hurt, harm, injure* [akin to Sans. root *mlai*, "to be faint or languid"; in causative force].

βλαστ-ἄνω, (f. βλαστήσω, p. βεβλάστηκα), 1. aor. ἐβλάστησα, v. n. Of plants, seeds, etc.: *To grow up, to sprout or burst forth, to bud* [akin to Sans. root *vr̥idh*, "to grow"].

βλασφημ-έω, -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. a. and n. [βλάσφημ-ος, "speaking profanely"] 1. Act.: *To speak profanely of or about; to blaspheme.*—2. Neut.: a. *To speak profanely or blasphemously; to blaspheme.*—b. With cognate Acc.: *To utter, or speak, blasphemously.*

βλασφημ-ία, -ίας, f. [βλασφημ-έω, "to blaspheme"] *A blaspheming, blasphemy.*

βλάψη, 3. pers. sing. 1. aor. subj. of βλάπτω.

βλέπω, (f. βλέψω, p. βέβλεφα), v. a. and n.: 1. Act.: a. *To see or behold an object.*—b. *To take care, or heed, about; to see to.*—2. Neut.: a. *To possess the faculty of sight, to see.*—b. *To take heed, beware.*—c. *To look.*

βλέπων, ον, P. pres. of βλέπω.

βληθῆναι, 1. aor. inf. pass. cf βάλω.

βλήθητι, 1. aor. imperat. pass. of βάλλω.

βλη-τέος, τέα, τέον, verbal adj. [βλη, a root of βάλλω, "to put"; see βάλλω, no. 1] *Must be put;—at ii. 23 βλητέον with ἐστί to be supplied forms an impers. pass. verb: there must be put by one, i.e. one must put. In*

such a construction as the foregoing verbal adjectives are fold. by the case grammatically belonging to the verb from which they spring.

\*Βοαυρέες, m. plur. indecl. Explained by St. Mark as *Sons of Thunder*;—more literally, according to the Hebrew, "Sons of a noisy crowd." The term points out fervid and zealous men.

βο-άω, -ῶ, (f. βοήσω, p. βεβόηκα), 1. aor. ἔβόησα, v. n. *To cry, or call, out* [akin to Sans. root HVE, "to call"].

βοηθ-έω, -ῶ, (f. βοηθήσω, p. βεβοήθηκα), 1. aor. ἐβοήθησα, v. n. [βοηθ-ός, "an aider"] ("To be a βοηθός"; hence) *To aid, assist, help, succour*.

βοήθησον, 2. pers. sing. 1. aor. imperat. of βοηθέω.

βοσκόμενος, η, ον, P. pres. mid. of βοσκω.

βό-σκω, (f. βοσκήσω), v. a. ("To nourish"; hence) 1. Act.: Of animals as Object: *To drive to pasture, feed, tend*.—2. βόσκομαι, ("To nourish one's self"; hence) Of animals as Subjects: *To feed, graze* [akin to Sans. root PĀ, "to nourish"].

βουλευ-τής, τοῦ, m. [βουλεύω, "to counsel"] *A counsellor*.

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθην and ἡβουλήθην, v. mid. *To will, wish, desire* [root BOUL (= BOΛ), akin to Sans. root VRI, "to choose"].

βοῶν, ὦσα, ὦν, contr. P. pres. of βοάω.—As Subst.: m. *One crying, or calling, out*; i. 3.

βοῶντος, mas. gen. sing. of βοῶν.

βροντή, ἥς, f. *Thunder*.

βρῶ-μα, μάτος, n. [βρω, root of βι-βρω-σκω, "to eat"] ("That which is eaten"; hence) *Food*.

Γάδᾶρ-ηνός, ηνοῦ, m. [Γάδα-α, "Gadara" (now "Om Keiss"); a city of Palestine to the SE. of the Sea of Galilee] *A man of Gadara; a Gadarene*.

γάζοφύλακ-ιον, ἱου, n. [γάζοφύλαξ, γάζοφύλακ-ος, "one who guards treasure"; fr. γάζ-α, "royal treasure"; hence, "riches, treasure" in general; (ο) connecting vowel; φύλαξ, "a guard, guardian"] ("A thing pertaining—i.e. here, entrusted—to a γάζοφύλαξ"; hence) *A place where treasure, etc., is kept or deposited; a treasury*.

γαλήνη, ἥς, f. *Stillness of the ocean; a calm*.

\*Γαλιλαία, ας, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelē-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphtali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre.—Hence, Γαλιλαῖος, α, ον (for Γαλιλαί-ιος), adj. *Of, or belonging to, Galilee; Galilean*.—As Subst.: Γαλιλαῖος, ου, m. *A man of Galilee; a Galilean* ["a circle or circuit"; the term *Eretz hagālīl*, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

γάμ-έω, -ῶ, f. γάμῃσω, p. γεγάμηκα, 1. aor. ἐγάμησα and ἐγημα, v. a.: 1. Act.: Of a man: *To marry a woman*.—2. Pass.: (γάμ-έομαι, οὔμαι, p. γεγάμημαι), 1. aor. ἐγάμηθην. Of a woman: *To be married to a man; to marry a man* [akin to Sans. root JAM, an old form of

*gam*, "to tame"; and, in some combinations, "to marry".

**γαμηθή**, 3. pers. sing. 1. aor. subj. pass. of *γαμέω*.

**γαμήση**, 3. pers. sing. 1. aor. subj. of *γαμέω*.

**(γάμ-ισκω and γαμιζω, v. a. [γάμ-ος, "marriage"] 1. Act.:**

*To give a daughter in marriage.*—

**2. Mid.): γάμ-ισκομαι, ("To give one's self in marriage"; hence) Of a woman as Subject:**

*To marry, wed.*  
**γάρ** (usually the second word in a clause; but at ix. 34; xiii. 33 and 35, in the third place), conj. *For*.

**γαστήρ**, *répos trós*, f. ("The belly"; also) *The womb*:—*ἐν γαστρὶ ἔχειν*, (*to hold in the womb*; i.e.) *to be pregnant, or with child* [akin to Sans. *jāthara*, "the belly, the womb"].

**γεγον-ώς**, *vía, ós*, P. perf. of *γίνομαι*:—*τὸ γεγονός*, *that which had happened*; v. 14.

**γέγραπται**; see *γράφω*.

**\*Γέεννα**, *ης*, f. *Gehenna* [changed from Hebr. *Gl Hinnóm*, "The Valley of Hinnom," lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, etc. When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcasses of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell*.

**\*Γεθσημάνη**, n. indecl. ("Oil-press or Oil-vat") *Gethsemane*; the name of a country-house or estate near the Mount of Olives,

**(γεμ-ιζω, f. γεμίω, Attic γεμῶ), 1. aor. ἐγέμισα, v. a. [γεμ-ω, "to be full"] ("To make to be full"; hence) 1. To fill.—2. With Acc. and Gen.: To fill a thing with something; to fill up full.**—Pass.: **γεμ-ιζομαι, 1. aor. ἐγεμίσθην.**

**γεμίσας, ἄσα, av, P. 1. aor. of γεμιζω.**

**γεν-εδ, εās, f. [γεν, root of γίνομαι: Of persons, "to be born"] ("A being born, birth"; hence) A generation;** i.e. the persons living at a certain time.

**γενέσθαι, 2. aor. inf. of γίνομαι.**

**γενέσθαι, av; see γενέσθαι.**

**(γενέσ-ιος, ov, adj. [γένε-σις, "birth"] Of, or belonging to, one's birth; natal.—As Subst.):**

**γενέσθαι, av, n. plur. ("A birth-day feast"; hence) A birth-day.**

**γεν-ν-άω, -ῶ, f. γεννήσω, p. γενένηκα, 1. aor. ἐγέννησα, v. a. [root γεν (see γενεά) with n doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget.*—b. Of a mother: *To bear, bring forth.*—2. Pass.: **γεν-ν-άομαι, -ῶμαι, p. γεγέννημαι, 1. aor. ἐγεννήθην:** Of a child: *To be born.***

**γέννη-μα, μάτος, n. [for γεννά-μα; fr. γεννά-ω, "to bring forth"] ("That which is brought forth"; hence, "a child, offspring"; hence) Of the vine: *Produce, fruit.***

**\*Γεννησαρέτ, n. indecl. Gennesaret; an extensive district of country on the borders of the lake of Tiberias, which was also called the sea of Galilee, and the lake of Gennesaret. This last name is a corruption of Chinnereth or Chinneroth; see Numbers xxxiv. 11; Joshua xiii. 27; xi. 2. The modern name of this sea is Bahr-al-Tabarieh,**

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γέν-ος, εος ους, n. [γεν, root of γίνομαι, "to be born"] ("That which is born"; hence) 1. A race, family, etc. — 2. A sort, kind.

(γεύ-ω, f. γεύσω), 1. aor. έγευσα, v. a.: 1. Act.: To give a taste of.—2. Mid.: γεύομαι, f. γεύσμαι, 1. aor. έγευσάμην, (p. pass. in mid. force, γεγευμαι), v. mid. ("To give one's self a taste of"; i.e.) With Gen.: To taste something:—γεύεσθαι θανάτου, to taste death; i.e. to experience death, to die [akin to Sans. root JUSH, "to enjoy"].

γεωργός, όν, adj. [for γεργός; fr. γέ-α (= γή), "the earth, soil"; obsol. εργω, "to work"] ("Working the earth or soil"; hence) Tilling, or cultivating, the ground.—As Subst.: γεωργός, ου, m. One who tills the soil, etc.; a tiller of the ground, a husbandman.

γη, γης, f.: 1. Earth, as opp. to "heaven."—2. Land, as opp. to sea.—3. A land, country.—4. The ground.—5. Soil, or earth, in which seeds, etc., are sown.

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. έγενόμην; also in pass. forms, p. γεγένημαι, 1. aor. έγενήσθην, (1. fut. γενήθησομαι, v. mid. ("To come into being"; hence, "to be born"; hence) 1. : a. Of persons: To be made, formed, or created.—b. Of the Sabbath: To be instituted, established, or ordained.—In both the foregoing meanings at il. 27 by figure zeugma.—2. : a. To happen, come to pass, take place, occur.—b. Impers.: έγένετο: (a) It came to pass, etc.; i. 9, et al.—(b) It befel or happened; v. 16.—3. Of time: To arrive, be present, have come;—όψίας γενομένης, when evening had come; i. 32; Gen. Abs.—4. With predicate: To be, or become, something:—γενέσθαι αλιείς ανθρώπων, to become fishers of men; i. 17.—5. Like εἰμί, To be:—τοῖς μετ' αὐτοῦ γενομένοις, to those who had been with him; i.e. to his disciples; xvi. 10.—With εἰς, "for": To be for something; i.e. to be changed into, to be made; xii. 10.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. In the place of a finite word: εἰμί alone is thus employed; see εἰμί, no. 9 [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, "to be born"; also, "to become, take place"].

γι-νώ-σκω, γι-γνώ-σκω, f. (γνώσω), γνώσομαι, p. έγνωκα, 2. aor. έγνων, (imperat. γνώθι, subj. γνώ, γνώς, γνώ, opt. γνοίην, inf. γινώναι, part. γνούς), v. a.: 1. To perceive, mark, observe, understand, learn.—2. In past tenses: ("To have perceived," etc.; hence) To know [root γνω, akin to Sans. root Jñā, "to know"; cf. Lat. no-sco (old form gno-sco), Eng. "know"].

γλῶσσα, ης, f.: 1. A tongue of a person, etc.—2. A tongue, language.

γνᾶφ-εύς, έως, m. [γναφ, a root of γνάν-τω, "to dress, or full" cloth"] A fuller.

\*Γολγοθά, n. indecl. ("A scull") Golgotha; a place near Jerusalem where criminals were put to death, and in which their bones were permitted to lie unburied.

\*Γόμορρα, ων, n. plur. (prob. "Submersion") Gomorrha; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24.



**γόνᾱτα**, acc. plur. of γόνυ.  
**γον-εύς**, *έως*, m. [*γον-άω* (= *γεννάω*), "to beget"] ("A begetter"; hence, "a father"; hence) Plur.: *Parents*; xiii. 12.

**γόνυ**, *άτος* (Dat. Plur. γόνᾱσι), n. *A knee*:—*γόνᾱτα τιθέναι*, (to place, i.e.) *to bend the knee in token of homage* [akin to Sans. *jānu*, "a knee"].

**γονῦπετ-έω**, -ῶ, 1. aor. *έγονῦπέτησα*, v. a. [*γονῦπετ-ης*, "falling on the knees"] *To fall on the knees to or before*.

**γονῦπετήσας**, *άσα*, av, P. 1. aor. of *γονῦπετέω*.

**γονῦπετῶν**, *ούσα*, οὖν, contr. part. pres. of *γονῦπετέω*.

**γραμμᾱτ-εύς**, *έως*, m. [*γράμμα*, *γράμματ-ος*, "a written character, a letter"] ("He who attends to *γράμμα*"; hence, "a writer or copyist"; hence) Among the Jews after the return from the captivity: 1. *A scribe*; i.e. one whose office it was to expound the Law as well as to transcribe it.—2. Plur.: In connection with *ἀρχιερεῖς* or *πρεσβύτεροι*, *The Scribes*, who were members of the Sanhedrim.

**γράφ-ή** *ής*, f. [*γράφ-ω*, "to write"] ("That which is written"; hence) Sing. and Plur.: With definite article: *The Scripture or Scriptures*; i.e. the inspired writings.

**γράφω**, f. *γράφω*, p. *γέγραφα*, 1. aor. *έγραψα*, v. a.: 1. *To write*.—2. Impers. perf. ind. pass.: *γέγραπται*, *it is written in the Scriptures*.—3. *To enjoin, command*, etc., in one's writings; xii. 19.—Pass.: *γράφομαι*, p. *γέγραμμαι*, (1. aor. *έγράφθην*).

**γράφαι**, 1. aor. inf. of *γράφω*.  
**γρηγορ-έω**, -ῶ, 1. aor. *έγρηγόρησα*, v. n. [late pres. fr. *έ-γρηγορ-α*, perf. of *έγείρω*, "to rouse"] ("To rouse one's self";

hence) 1. *To watch, to be watchful*.—2. Mentally: *To watch, to be vigilant*.

**γρηγορήσαι**, 1. aor. inf. of *γρηγορέω*.

**γυμνός**, *ή, όν*, adj. *Naked, without clothing*;—at xiv. 51 supply *αὐτοῦ* with *γυμνοῦ*.

**γύν-ή**, *αἰκος*, f. ("She who brings forth"; hence) 1. *A woman*.—2. *A wife* [akin to Sans. root *JAN*, in transitive force, "to bring forth"].

**γωνία**, *ίας*, f. *A corner, angle*.

**\*Δαβίδ**, m. indecl. ("Beloved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ; cf. xi. 35; x. 48.

**δαιμον-ίζομαι**, 1. aor. *έδαιμονίσθην*, v. pass. [*δαίμων*, *δαίμων-ος*, "a demon or devil"] *To be possessed by a devil or devils*.

**δαιμονιζόμενος**, *η, ον*, P. pres. of *δαιμονίζομαι*.

**δαιμόν-ιον**, *ιον*, n. dim. only in form [*δαίμων*, *δαίμων-ος*; see *δαίμων*] *A demon or devil*.

**δαιμονισθείς**, *είσα*, *έν*, P. 1. aor. of *δαιμονίζομαι*.

**δαί-μων**, *μονος*, m. [*δαί-ω*, "to distribute, apportion"] ("A distributor or apportioner" of one's lot; hence, "a deity"; hence, "a genius or tutelary spirit"; hence) *A demon, evil spirit, devil*;—so, always, in Gr. Test.

**δάκ-ρυ**, *νῶς*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root *DAṢ*, or *DAṢ*, "to bite"; cf. Lat. *lac-rima*, old form *dac-rima*].

**δάκ-τύλος**, *τύλου*, m. *A finger*.

**Δαλμανουθά**, n. indecl.

*Dalmanūsha*; a village, or small town, prob. in the plain of Genesaret, and on the shores of its lake.

(δᾰμ-ᾰζω, f. δαμάσω, p. δεδάμακα), 1. aor. ἐδάμασα, v. a. To tame [δαμ-ᾰω, "to tame"].

δαμάσαι, 1. aor. inf. of δαμάσω.

δᾰπάν-ᾰω, -ω, f. ἐπᾰνήσω, (p. δεδᾰπάνηκα), 1. aor. ἐδᾰπάνησα, v. a. [δαπάν-η, "expenditure"] To expend.

δᾰπάνήσας, ᾰσα, αν, P. 1. aor. of δαπανᾰω.

δέ, conj.: 1. And, also.—2. But; see μέν.

δεδεμένος, η, ον, P. perf. pass. of δέω.

δεέσθαι, perf. pass. inf. of δέω.

δέδομαι, perf. ind. pass. of δίδωμι.

δέδωκα, perf. ind. of δίδωμι.

δέδωκει, for ἐδεδώκει; see δίδωμι.

δέη, pres. subj. of δεῖ.

δεῖ, imperf. ἴδει, subj. δέη, (opt. δέοι, inf. δεῖν, part. δέον, (f. δεήσει, 1. aor. ἐδέητε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] It is binding or necessary; it is needful.

δείκ-νῦμι, -νῦω, f. δείξω, (p. δέδειχα), 1. aor. ἐδείξα, v. a. To show [akin to Sans. root *DIK*, "to show"].

δει-λός, λή, λόν, adj. [for δειδ-λός; fr. δεῖδ-ω, "fear"] ("Fearing"; hence) Filled with fear, fearful, timorous, terrified, etc.

δείξον, 1. aor. imperat. of δεικνῦμι.

δείξω, fut. ind. of δεικνῦμι. δεῖπνον, ον, n. A meal, whether dinner or supper.

δέκα, num. adj. indecl. Ten: —οἱ δέκα (so. μαθηταί), the (other)

ten disciples [akin to Sans. *daś*, "ten"].

Δεκά-πολις, εως, f. [δέκα, "ten"; πόλις, "a city"] ("Tencity") Decapolis; a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion they were Canatha, Damascus, Dios, Gadāra, Gerāsa (or Galāsa), Hippos, Pella, Philadelphia, Scythopolis, Raphāna.

δένδρον, ον, n. A tree [probably, like δρύς, akin to Sans. *dru*, "a tree"].

δέξεται, δέξονται, 3. pers. sing. and plur. 1. aor. subj. of δέχομαι.

δεξ-ίος, ἰά, ἰον, adj. Right, as opposed to "left."—Adverbial expressions: a. Ἐκ δεξιῶν, on the right; in St. Mark always with follg. gen.—b. Ἐν τοῖς δεξιοῖς, on the right [Sans. *dakṣa*].

δερμάτ-ινος, ἰνη, ἰνον, adj. [δέρμα, δέρματ-ος, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, δέρμα"; hence) Of leather; made, or consisting, of leather; leather-, leathern-.

δέρω, (f. δερῶ), 1. aor. ἐδερσα, v. a. ("To skin, flay"; hence) To beat, or scourge, severely.—Pass.: (p. δέδαρμαι, 2. aor. ἐδάρην), 2. fut. δάρησομαι [akin to Sans. root *DRH*, "to divide, to tear"].

(δέσμ-ιος, ἰα, ἰον, adj. [δεσμ-ός, "a bond, fetter"] ("Of, or pertaining to, δεσμός"; hence) In bonds, fettered.—As Subst.:) δέσμιος, ον, m. ("One who is in bonds, etc.; hence) A prisoner.

δε-σμός, σμοῦ, m. [δέ-ω, "to bind"] ("that which binds"; hence, "a bond, chain"; hence)

Of the tongue: *The string, ligament, etc.*

**δεῦρο**, adv. As a particle denoting exhortation, etc.: *Come!*

**δεῦτε**, adv. As a particle denoting exhortation, etc.: 1. *Come! come now!* xii. 7. — 2. With the accessory notion of moving, etc.: *Come, come ye;* i. 17; vi. 31.

**δεῦτερος**, **τέρα**, **τερον**, adj. *Second*; — at xii. 21, supply ἀδελφός with δεῦτερος; — at xii. 31 supply ἐντολή with δευτέρα. — Adverbial expression: **ἐκ δευτέρου**, *A second time* [akin to δύο].

**δέχομαι**, (f. δέχομαι), p. δέ-  
**δγμαί**, 1. aor. ἐδέξαμην, v. mid.  
("To receive"; hence) 1. Of  
persons: *To receive with hospi-*  
*talities, to entertain.* — 2. Of the  
Gospel, etc.: *To accept, give ear*  
*to, embrace, etc.* [akin to Sans.  
root DAGH, "to attain"].

**δέω**, f. δήσω, (p. δέδεκα),  
1. aor. ἐδήσα, v. a. *To bind, tie,*  
*fasten, feller.* — Pass.: p. δέδε-  
**μαι**, 1. aor. ἐδέθην, (1. f. δέθησο-  
μαι) [probably akin to Sans.  
root DĀ, "to bind"].

**δηνάριον**, ου, n. [The Greek  
form of the Lat. *denarius*] *A*  
*denarium or denarius*; a Roman  
silver coin containing originally  
ten asses (whence its name, as a  
"ten-as" piece), afterwards six-  
teen, and equal to about 8½d.  
English. Its currency in Judea  
in the time of our Saviour was  
owing to the fact that the Rom-  
ans were at this time masters of  
the country, and governed it by  
a magistrate sent from Rome:  
— δηνάριων διακοσίων, *for two*  
*hundred denarii*; vi. 37: Gen.  
of price. The foregoing sum  
is much about £6 17s. 6d. Eng-  
lish.

**δῆσαι**, 1. aor. inf. of δέω.  
**δήσας**, ᾱσα, αν, P. 1. aor. of  
δέω.

*Mark.*

**δῆσι**, 3. pers. sing. 1. aor.  
subj. of δέω.

**διά**, prep. gov. gen. and acc.:  
1.: With Gen.: a. *Through.* — b. Of  
time: *After, after an interval of.*  
— c. *On account of, for the sake*  
*of, for.* — d. *Through, by means*  
*of, by.* — 2. With Acc.: a. *Through,*  
*in consequence of, owing to.* — b.  
*On account of, for the sake of, for.*  
— c. *Because of, by reason of*  
[akin to Sans. *dvi*, "two"].

**διαγενόμενος**, η, ου, P.  
2. aor. of διαγίνομαι.

(**διά-γίνομαι**, f. διαγνήσ-  
ομαι, p. διαγνόνα, 2. aor. διε-  
γενόμην, v. mid. [**διά**, denoting  
"completion"; γίνομαι, "to  
be"] In time: *To be completed;*  
*to pass, elapse, be at an end.* —  
N.B. In Gr. Test. only in part. of  
2. aor.

**διαθή-κη**, κης, f. [**διατίθημι**,  
in mid. force of "to arrange, or  
settle, mutually"; through  
**διαθη**, verbal root of διατίθημι  
(**διά**; **τιθη-μι**)] ("That which is  
arranged, or settled, mutually,"  
i.e. between two parties; hence)  
*A covenant, compact, agreement.*

**διακον-έω**, -ῶ, f. διακονήσω,  
(p. δ. διηκόνηκα), 1. aor. διηκόν-  
ησα, v. n. [**διακον-ος**, "a servant"]  
("To be a διακονος"; hence) 1.  
Alone: *To be a servant; to serve,*  
*minister.* — 2. With Dat. of pers.:  
*To minister unto; to wait, or at-*  
*tend, on; to do service to.* — Pass.:  
**διακον-έομαι**, -οῦμαι, (p.  
δεδιακονήμαι), 1. aor. διηκονήθη.

**διακονηθῆναι**, 1. aor. inf.  
pass. of διακονέω.

**διακονῆσαι**, 1. aor. inf. of  
διακονέω.

**διακονος**, ου, m. *A servant,*  
*attendant, minister.*

**δια-κοσ-ιολ**, ιαι, ια, num.  
adj. *Two hundred* [probably δια  
lengthened fr. διά in its etymo-  
logical power of "twice, in two  
parts" (see διά); κοσ=κατ, fr.

**ἑκατ-α**, "a hundred"; see *ἐ-κατ-όν*.

**διὰ-κρίνω**, (f. διακρίνω), 1. aor. *διέκρινα*, v. a. [*διά*, "between"; *κρίνω*, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern*.—2. Mid.: *δια-κρίνομαι*, 1. aor. pass. in mid. force, *διε-κρίθην*: With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

**διὰ-λέγ-ομαι**, (f. διαλέξομαι, p. pass. in mid. force *διειλέγομαι*, 1. aor. *διελέξαμην*), 1. aor. pass. in mid. force *διελέχθην*, v. mid. [*διά*, "one with another"; *λέγομαι* (mid. of *λέγω*, "to speak"), "to speak" one's self] ("To speak one with another"; hence) *To converse, discourse, talk, argue, dispute*.—N.B. The form of *διαλέγω* does not occur in the Gr. Test.

**διὰλογ-ιζομαι** and **διὰ-λογιζομαι**, (*διάλογισομαι*, p. *διαλελογισμαι*), v. mid.: 1. [*διά-λογος*, "talk, conversation"] ("To hold *διάλογος*"; hence) *To talk, converse, or discourse about; to dispute*; x. 33.—2. [*διά*, in "strengthening" force; *λογίζομαι*, "to reason"] *To reason, argue, turn over in the mind, etc.*; ii. 6; 8.

**διὰλογισ-μός**, μου, m. [for *διάλογιδ-μός*; fr. *διαλογίζομαι* (= *διαλογιδ-σομαι*), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, deliberation, etc.*

**διὰ-μεριζω**, 1. aor. *διεμέρισα*, v. a. [*διά*, "between"; *μερίζω*, "to part or divide"] 1. Act.: *To part, or divide, between or among*.—2. Mid.: *διὰ-μεριζομαι*, 1. aor. *διεμερίσθην*, Of several Subjects: *To part, or divide, between or among themselves*.

**διάνο-ια** (quadrissyll.), *ia*, s,

f. [*διανο-έσμαι*, "to think over, meditate"] ("A thinking over"; hence) *Thought, the faculty of thought, mental powers, mind*.

**δι-ανοίγω**, 1. aor. *δι-ήνοιξα*, v. a. [*διά*, in "strengthening" force; *άνοιγω*, "to open"] *To open, open completely, etc.*—Pass.: perf. *διήνοιγμαι*, 1. aor. *διήνοιχθην*.

**διάνοιχθην**, 1. aor. imperat. pass. of *διανοίγω*.

**διήνοιχθην**, 1. aor. ind. pass. of *διανοίγω*.

**διὰ-παντός**, adv. [*διά*, "through"; *παντός*, gen. of *πᾶς*, "all"] ("Through all"; hence) Of time: *Continually, ever, at all times, always*.

**διὰπεράσας**, ᾶσα, av, P. 1. aor. of *διαπεράω*.

**διὰ-περάω**, -περῶ, (f. *διὰ-περάσω*), 1. aor. *διεπέρασα*, v. n. [*διά*, in "strengthening" force; *περάω*, "to cross over"] *To cross over, go quite across*.

**(δι-αρπάζω)**, f. *διαρπάσσω* (and *διαρπάσομαι*, p. *διήρπάκα*), 1. aor. *διήρπάσα*, v. n. [*διά*, denoting "completeness"; *ἀρπάζω*, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

**(διὰ-ῥήγνυμι)**, p. *διέῤ-ῥηξα*, 1. aor. *διέῤ-ῥηξα*, v. a. [*διά*, "through"; *ῥήγνυμι*, "to break"; of garments, "to tear," etc.] *To tear through or asunder; to rend*.

**διαῤ-ῥηξας**, ᾶσα, av, P. 1. aor. of *διαῤ-ῥήγνυμι*.

**δια-σκορπίζω**, 1. aor. *διεσκορπίσα*, v. a. [*διά*, in "strengthening" force; *σκορπίζω*, "to scatter"] *To scatter completely, to disperse, etc.*—Pass.: *διεσκορπισομαι*, 1. f. *διασκορπισθήσομαι*; —at xiv. 27 *διασκορπισθήσεται* has for its subject a neut. nom. plur.

**διασκορπισθήσομαι**, 1. fut. ind. pass. of *διασκορπίζω*.

**διασπᾶσθαι**, pres. inf. pass. of διασπάω.

**δια-σπάω**, -σπῶ, f. διασπάω, 1. aor. διασπάσα, v. a. [διά, "apart"; σπάω, "to pluck or tear"] *To pluck, or tear, apart or asunder*.—Pass.: διασπῶμαι, -σπῶμαι, (p. διέσπασμαι), 1. aor. διέσπασθην, (1. f. διέσπασθῆσομαι).

(δια-στέλλω, f. διαστελῶ, v. a. [διά, "apart"; στέλλω, "to place or set"] "*To place, or set, apart*"; hence, "*to arrange, set in order*"; hence, "*to order*."—) Mid.: δια-στέλλομαι, 1. aor. διαστείλαμην: With Dat.: *To order, enjoin, command, as one's own especial act*.

**διά-τί**, adv. [διά, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i.e.) *Why, wherefore*.

**διά-φέρω**, (f. διοίσω and διοίσομαι), 2. aor. διήνεγκον, v. a. [διά, "through"; φέρω, "to bear or carry"] *To bear, or carry, through a place*;—at xi. 16 strengthened by follg. διά.

**διά-φημιζω**, (f. διαφημίσω), 1. aor. διεφήμισα, v. a. [διά, "in different directions"; φημιζω, "to spread a report"] ("*To spread a report about something in different directions*"; hence) *Of a report, etc., as Object: To spread far and wide; to spread abroad*.

**διδασκαλία**, ιας, f. [διδάσκω, "a teacher"] ("*A thing pertaining to a didάσκω*"; hence, "*teaching*"; hence) *Of religious Subjects: Doctrine*;—at vii. 7 in plur.

**διδάσκω**, -άσκω, ἄλουν, m. [διδάσκω, "to teach"] *A teacher*.—In St. Mark always used of Christ, as a term of respect.

**διδάσκω**, f. διδάξω, (p. δεδιδάχα), 1. aor. ἐδίδαξα, v. a.

and n.: 1. Act.: a. *Of personal Objects: To teach, to give instruction to*;—for ἦν διδάσκων see εἰμί.—b. *Of things as Object: To teach, to give instruction about*.—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root DAC].

**δι-δάχ-η**, ἡς, f. *Teaching, instruction* [id.; cf. δε-δι-δάχ-α, perf. of διδάσκω; see διδάσκω].

**δι-δω-μι**, f. δώσω, p. δεδώκα, pluperf. ἐδεδώκειν, 1. aor. (in ind. only) ἔδωκα, 2. aor. ἔδων, (δεδωκει, for ἐδεδώκει, 3. pers. sing. pluperf. ind.; xiv. 44), v. a.: 1. a.: (a) With Acc. of thing and Dat. of person: *To give something to one, to bestow something on one, etc.*;—at ii. 26 and vi. 41, supply αὐτοῦς (= τοὺς ἄλλους) after ἔδωκε and ἐδίδου, respectively;—at xiv. 22, supply αὐτόν (= ἄλλον) after ἔδωκεν;—at xiv. 23, supply αὐτό (= τὸ ποτήριον) after ἔδωκεν; at xx. 21, supply αὐτά after δός.—Pass.: with Dat. of person alone, etc.—(b) Impers. Pass.: (a) **δέδοται**, *It has been (or is) given*; iv. 11, its Subject being the clause γινῶναι . . . Θεοῦ.—(β) **δοθήσεται**, *It shall be given*; i.e. *a gift shall be given*; iv. 25; the Subject (δῶρον) being comprised in the meaning of the verb.—b. With Acc. of thing alone: *To give, bestow, award*;—at x. 40, supply τοῦτο after δοῦναι.—2. In pres. and imperf.: *To offer for a gift*;—at xv. 23, folld. also by Infm.; see below, no. 3.—3. *To give, supply, furnish, provide, whether mentally or physically*;—at vi. 37, without Object, and folld. by Inf. in force of Lat. Gerund in dum with ad:—δότε αὐτοῖς ὑμεῖς φαγεῖν, *give ye (something) unto them to eat*; i.e. (ad edendum) *for the purpose of eating*;—so in pass. at v. 43:—εἶπε δοθῆναι αὐτῇ φαγεῖν, *he or*

dered that something should be given unto her to eat; i.e. for the purpose of eating. — 4. With double Acc.: *To give* something *as, or for, something*. — 5. Of the soil, etc., as Subject: *To give, yield, produce, bring forth*. — 6. Of the moon as Subject: *To give, or yield, light*. — 7. Of tribute, payment, etc.: *To give, pay, render, etc.*; — at xii. 14 supply κῆνον Καίσαρι after δώμεν. — 8. Of signs, wonders, etc.: *To give; to foretell, predict, etc.*; or, according to some, *to show, exhibit*. — 9. *To give, appoint, agree upon*. — 10. *To give for hire, etc.; to let out, etc.*; xii. 9. — 11. *To grant, concede*; — at x. 37 folld. by ἰνα with Subj. — 12. *To give, present, etc.*; — at xv. 28 folld. also by Inf.; see above, no. 3. — Pass.: δίδομαι, p. δέδομαι, 1. aor. ἰδόθην, 1. f. δοθῆσθαι [lengthened and strengthened fr. root δο, akin to Sans. root दा, "to give"].

δύ-εγείρω, 1. aor. διήγειρα, v. a. [δι-ά, in "intensive" force; ἐγείρω, "to wake"] *To wake thoroughly, to arouse*. — Pass.: διεγείρομαι, 1. aor. διηγέρθην.

διεγερθεῖς, εἶσα, ἐν, P. 1. aor. pass. of διεγείρω.

διελθεῖν, 2. aor. inf. of διέρχομαι.

διέλθωμεν, 1. pers. plur. 2. aor. subj. of διέρχομαι.

διενέγκη, 3. pers. sing. 2. aor. subj. of διαφέρω.

δι-έρχομαι, f. διελεύσομαι, p. διελήλυθα, 2. aor. διήλθον, v. mid. [δι-ά, "through"; ἐρχομαι, "to come or go"] 1. *To come or go through*; — at x. 25 strengthened by follg. διὰ. — 2. *To go over or across; to pass over*. — διέλθωμεν, *suppose we pass over, let us pass over*; iv. 35. The first pers. plur. of the subj.

is sometimes used to express a mutual exhortation, in which the speaker includes both himself and those who are addressed. In this power, the mood is called "Subjunctivus adhortativus"

δύστειλᾶμην, δύστειλᾶμην, 1. aor. and imperf. mid. of διαστέλλω.

δύ-ηγέομαι, -ηγούμαι, f. διηγησομαι, 1. aor. διηγησάμην, v. mid. [δι-ά, "through"; ἡγεομαι, "to lead"] ("To lead through"; hence, in reference to a statement) *To detail, narrate, relate, tell, etc.*

διηγησάμην, 1. aor. ind. of διηγέομαι.

διηγού, contr. pres. imperat. of διηγέομαι.

δύκονον, imperf. ind. of δύκονέω.

δύκ-αιος, αἰα, αἰον, adj. [δύκ-η, "right, law"] ("Pertaining to δικη"; hence) In reference to religion: *Observant of that which is right in the sight of God; obedient to the law of God*. — As Subst.: δύκαιος, ου, m. *One observant of that which is right in the sight of God; one obedient to the law of God*.

δύκτυον, ου, n. *A net; a fishing net*.

δύς, adv. *Twice* [akin to Sans. *dvís*, "twice"; cf. Lat. *bis*].

δύ-χιλίοι, χίλια, χίλια, num. adj. [δύς, "twice"; χίλιοι, "a thousand"] ("Twice a thousand"; i.e.) *Two thousand*.

δύω-ρῶς, μου, m. [for δύω-μῶς; fr. δύω-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

δύθεις, εἶσα, ἐν, P. 1. aor. pass. of δίδωμι.

δύθη, 3. pers. sing. 1. aor. ind. pass. of δίδωμι.

δύθηναί, 1. aor. inf. pass. of δίδωμι.

**δοθήσεται**, 3. pers. sing.

1. fut. ind. pass. of **δίδωμι**.

**δοκέω**, -ῶ, (f. **δόξω** and **δοκήσω**, p. **δεκόμενα**), 1. aor. **έδοξα**, v. a. and n.: 1. Act.: *To think, suppose, imagine*.—2. Neut.: *To be deemed or accounted*:—οἱ δοκοῦντες ἄρχειν, *those who are accounted to rule, i.e. the recognized rulers*; x. 42.

**δοκῶν**, οὔσα, οὖν, contr. P. pres. of **δοκέω**.

**δόλος**, ον, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

**δόξα**, ης, f. [for **δόκ-σα**; fr. **δοκ-έω**, "to think"] ("A thinking"; hence, "a thought"; hence, as the thoughts which others entertain of one) *Honour, glory*.

**δοξ-άζω**, f. **δοξάσω**, 1. aor. **έδοξάσα**, v. a. [**δόξ-α**, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.

**δός**, 2. aor. imperat. of **δίδωμι**.

**δοῦλος**, ον, m. [prob. for **δέ-ολ-ος**; fr. **δέ-ω**, "to bind"; **δλ-ος**, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant*.

**δοῦναι**, 2. aor. inf. of **δίδωμι**.

**δοῦς**, δοῦσα, δόν, P. 2. aor. of **δίδωμι**.

**δραμών**, οὔσα, όν, P. 2. aor. of **τρέχω**.

**δρέπ-ανον**, ανου, n. [**δρέπ-ω**, "to break off, pluck"] ("That which breaks off, or plucks"; hence) *A scythe, a sickle, as that which breaks off the corn, etc.*

**δύναιμαι**, imperf. **έδύνεμην** and **ήδυνάμην**, f. **δυνήσομαι**, p. **δεδύνημαι**, 1. aor. **έδυνήθην** and **ήδυνήθην**, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can*;—see, also, **οὐδ μή**.

**δύνάμενος**, η, ον, P. pres. of **δύναιμαι**.

**δύ-αμι-ις**, εως, f. [**δύν-αμι-α**,

"to be able"] ("A being able or having power"; hence) 1.: a. *Power in the widest acceptation of the word; might*;—at xiv. 62 applied to the divine power or the power of God.—2. *A powerful, or mighty, work; a miracle*.—3. Concr.: Plur.: With art.: *The powers, or host*.

**δυνασθαι**, pres. inf. of **δύναμαι**.

**δυνήσομαι**, fut. inf. of **δύναμαι**.

**δύν-ατός**, ατή, ατόν, adj. [**δύν-αμαι**, "to be able"] Of things: ("Able" to be done; hence) *Possible*.

**δύο** (Gen. **δυο**, Dat. **δυσί**; for usual **δυοῖν**), dual num. adj. *Two*;—at xi. 1 and xiv. 3 with Gen. of "thing distributed"; but at xvi. 11 followed by **έξ** and its Gen.;—at vi. 38, etc., in attribution to a plur. substat.:—**δύο δυο** (a Hebrew idiom=**ἀνὰ δύο** found in the corresponding passage of St. Luke x. 1), *two (and) two, i.e. by two and two, by twos*; vi. 7.—As Subst.: **δύο**: a. m.: *Two persons*:—οἱ **δυο**, *the two persons, the two*; x. 8; where observe the use of the plur. art. **οἱ**, and also that in the expression the masc. art. **οἱ** embraces the female as well as the male.—b. n. *Two parts* (supply **μέρη**); xv. 38 [akin to Sans. **द्वि**, "two"].

**δύσ-κολ-ος**, ον, adj. [**δύς**, "difficult"; **κόλ-ον**, "food"] ("Being difficult about food"; hence, "hard to please"; hence, of things, "unpleasant"; hence) *Hard, difficult*.

**δυσκόλ-ως**, adv. [**δύσκολ-ος**, "difficult"] ("After the manner of the **δυσκόλος**"; hence) *With difficulty, hardly*:—**πὼς δυσκόλως**, *with what difficulty, how hardly*; x. 23.

**δύω**, **δύνω**, (f. **δύσω**, p. **δέ-**

δύκα, 1. aor. ἰδύσα, 2. aor. ἰδυν, v. n. Of the sun: *To set*.

δω, 2. aor. subj. of δίδωμι.

δω-δεκα, num. adj. indecl. [contr. fr. δυνά-δεκα; fr. δύω (= δύο), "two"; δέκα, "ten"] ("Two and ten;" i.e.) *Twelve*; —at xii. 19 supply κοφίνους ἦραμεν.—As Subst. m. *Twelve persons, twelve*; iii. 14:—οἱ δώδεκα, *the twelve* (apostles) including Judas; iv. 10, etc.; cf. ἐνδεκα.

δω-μα, ματος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δόμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house*.

δωμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

(δωρ-έω, -ω, f. δωρήσω, 1. aor. ἐδώρησα, v. a. [δωρ-ον, "a gift"] *To make a gift of, to give freely*. — Mid.: δωρ-έομαι, -οῦμαι, 1. aor. ἐδωρησάμην, *To make a gift or present of, as one's own especial act; to give freely*, etc.

δω-ρον, ρον, n. [δίδωμι, "to give," through root δω] ("That which is given"; hence) *A gift*;—the Greek equivalent for the Hebrew קורבן.

δώσω, fut. ind. of δίδωμι.

Ἐα, interj. An exclamation denoting wonder or vexation: *Ah! oh! alas!*

1. ἐ-άν, conj. [for εἰ-άν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If haply; if that or so be that; if*:—ὡς ἐάν, *as if*; v. 26;—ἐάν μὴ, *if not*, i.e. *unless, except*; iii. 27 (but at x. 15, ἐάν belongs to preceding relative pron. ὅς; see 2. ἐάν); also, *but*; x. 30.

2. ἐάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὅς ἐάν,

*whosoever*; ix. 37, etc.;—ὅ ἐάν, *whatsoever*; vi. 23, etc.;—ὅπου ἐάν, *wheresoever*; xiv. 14, etc.;—ἕως ἄν, *until whatever time*; vi. 10;—ὅσοι ἄν, *as manysoever as*; vi. 11. αὐτοῦ (αὐτοῦ), ἡς, οὐ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself*. — 2. Of 2nd person: *Thyself, yourself*; see xiv. 7.

ἐβάλλον, 2. aor. ind. of βάλλω. ἐβάπτισα, 1. aor. ind. of βαπτίζω.

ἐβλασφήμησα, 1. aor. ind. of βλασφημέω.

ἐβόησα, 1. aor. ind. of βοάω.

ἐγάμησα, 1. aor. ind. of γαμέω.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἤγγικα, 1. aor. ἤγγισα, v. n. [ἐγγ-ύς, "near"] ("To become *εγγύς*"; hence) *To come, or draw, near; to approach*.

ἐγγ-ύς, adv. [akin to ἀγχ-ι, "near"] *Near, nigh*.

ἐγειραι, 1. aor. imperat. mid. of ἐγείρω.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἤγειρα, v. a. and n.: 1. Act.: ("To awaken"; hence, "to rouse, or stir, up"; hence) *To raise, or lift, up*. — 2. Neut.: Imperat. pres.: ἐγείρε, *Rise, arise*.—Fold. by εἰς: *Rise (and come) into*. — 3. Mid.: ἐγείρομαι, (f. ἐγερούμαι), 1. aor. ἤγειράμην, ("To awaken one's self"; hence) *a. To be awake, to wake*;—at iv. 27 fold. by Acc. of duration of time.—*b. To lift, or raise, up one's self; to rise*. — 4. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor. ἤγέρθην, 1. fut. ἐγερθήσομαι, ("To be awakened"; hence) *a. To be raised up, to arise*. — *b. Of false prophets, etc.*: In mid. force: *To arise, spring up, appear amongst men, etc.* [akin to Sans. root जाग्रि, "to wake"].



ἐγενήθη, 1. aor. ind. pass. of γίνομαι.

ἐγεννήθη, 1. aor. ind. pass. of γεννάω.

ἐγενόμην, 2. aor. ind. of γίνομαι.

ἐγερθῆναι, 1. aor. inf. pass. of ἐγείρω.

ἐγχευόμενος, η, ον, P. perf. pass. of ἐγείρω.

ἐγ-κἀτάλειπω, f. ἐγκἀτάλειψω, 2. aor. ἐγκἀτέλιπον, v. a. [for ἐν-κἀτάλειπω; fr. ἐν, "in"; κἀτάλειπω, "to leave behind"] ("To leave behind in" a place; "to leave in the lurch"; hence) *To abandon, forsake.*

ἐγκατέλιπον, 2. aor. ind. of ἐγκἀτάλειπω.

ἐγραψα, 1. aor. ind. of γράφω.

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. *aham*, "I"].

ἐδεῖρα, 1. aor. ind. of δέρω.

ἐδεησα, 1. aor. ind. of δέω.

ἐδράμον, 2. aor. ind. of τρέχω.

ἐδυν, 2. aor. ind. of δύω.

ἐδωκα, 1. aor. ind. of δίδωμι.

ἐδωρησάμην, 1. aor. ind. mid. of δωρέω.

ἐζήτει, ἐζήτουν, contr. 3. pers. sing. and plur. imperf. ind. of ζητέω.

ἐθαμβήθη, 1. aor. ind. pass. of θαμβέω.

ἐθαμβοῦντο, 3. pers. plur. imperf. ind. pass. of θαμβέω.

ἐθανυμάσα, 1. aor. ind. of θαινύσσω.

ἐθεάθη, 1. aor. ind. pass. of θεάομαι.

(ἐθέλω and) θέλω, f. (ἐθέλω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. With Inf.: *To be willing to do, etc.*;—the Inf. is often to be supplied from context; e.g. at i. 41 supply καθαρῖσαι after θέλω; at iii. 13 supply προσκαλεῖσθαι

after ἠθέλεν; at ix. 13 supply ποιῆσαι after ἠθέλησαν.—2. Fold. by ἵνα and Subj., or Subj. alone: *To wish, will, desire, that one should do, etc.*—3. With Objective clause: *To wish, etc., that one should do, etc.*—4. With Acc. of neut. pron. (only): *To desire, wish*; xiv. 36;—in which verse supply θέλεις with σὺ.—5. In connection with negative word: *To be unwilling, etc.*—6.: a. With Inf.: *To delight in doing, etc.*; *to be glad or pleased to do, etc.*—b. With Acc. of nearer Object: *To delight or rejoice in; to love.*

ἐθηκα, 1. aor. ind. of τίθημι; see τίθημι.

ἔθνος, εὸς οὖς, n.: 1. Sing.: *A nation.*—2. Plur.: with art.: ("The nations," including all who were not Jews; i.e.) *The Gentiles or Heathen.*

(ἐθω), p. εἴωθα, pluperf. εἰώθειν, (in pres. used only as part. in connection with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἶ, 2. pers. sing. pres. ind. of εἰμί.

2. εἶ, conj.: 1. *If*:—εἰ δὲ μή, *but if not, otherwise, else*;—εἰ μή, (*if not, i.e.*) *except, unless*.—2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*:—εἰ ἄρα, *whether indeed*;—at xi. 13, supply ζητῶν before εἰ ἄρα.—3. In solemn asseverations: *That not.*

εἶδον, 2. aor. ind. of εἶδω.

1. (εἶδω, obsol. in pres.), f. εἰδήσω (and εἴσομαι), p. οἶδα, subj. εἶδω, p. perf. εἰδώς, pluperf. ἦδειν, 2. aor. εἶδον, subj. ἶδω (opt. ἰδοίμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a

pres. and imperf.: (*I*) *know*, (*I*) *knew*.—3. The 2. aor. applies to the sight: (*I*) *saw*, *beheld*, etc. [akin to Sans. root VID, "to perceive, to know"].

2. εἶδω, subj. of οἶδα; see 1. εἶδω.

εἶδώς, *vía*, *ós*, P. of οἶδα; see εἶδω.

εἰκ-ών, *όνος*, f. [εἰκ-ω, "to be like"] ("That which is like" some object; hence) *A likeness*, *effigy*, etc.; xii. 16.

εἰ-μί, imperf. ἦν and ἦμην, f. ἔσομαι, v. n.: 1. *To be*.—2. With εἰς, ("To be for"; i.e.) *To become*; x. 8.—3. With ἐκ: *To be of* a number of persons, etc.; xiv. 69, 70.—4. With Dat. of person: ("To be to" a person; i.e. of the person as Subject) *To have or obtain*.—5. With Gen. of person: *To be the property of, to belong to*.—6. *To be equivalent to*, etc., in meaning.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Folded by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμί:—ἦν διδάσκων = ἐδίδασκε, i. 22: ἦσαν θεωροῦσαι = ἐθεώρουν, xv. 40; cf. also, xiii. 25;—sometimes this construction is used to mark continuance: ἦν κρίζων (= ἐκράζε), *he used to keep crying out*; v. 5 [for ἐσ-μί, akin to Sans. root AS, "to be"].

εἶναί, pres. inf. of εἰμί.

εἶπα; see εἶπον.

εἶπας, 2. pers. sing. 1. aor. ind. of εἶπον.

εἰπάτε, 2. pers. plur. imperat. of εἶπα.

1. εἰπέ, imperat. of εἶπον.

2. εἶπε, εἶπεν, 3. pers. sing. of εἶπον.

εἰπεῖν, inf. of εἶπον.

εἶπ-ον, 2. aor., 1. aor. εἶπα, v. n. without pres.: 1. *To say*, *speaking*.—2. *To direct, command*,

*bid*, etc.—3. *To tell, relate, mention, declare*.

εἶπω, subj. of εἶπον.

εἰπών, οὔσα, *όν*, P. of εἶπον.

εἰρη-εύω, v. n. [εἰρήνη, "peace"] *To have, or possess, peace; to be at peace*.

εἰρ-ήνη, ἡνής, f. [prob. εἰρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. *pax* (= *pac-s*), fr. root PAC=PAG, whence *pa(n)g-o*, "to fasten," etc.

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within*.—b. Of motion upwards: *Up to, to*.—c. Of motion downwards: *Down to, into*.—2. With verbs of rest to denote previous motion *into* a place, and then the doing, etc., of something in or at it:—δ εἰς τὸν ἀγρὸν ὦν, (*he that has gone into the field and is in it*; i.e.) *he that is in the field*; xiii. 16.—3. Of a state, condition, etc.: *Into*; xiv. 38:—ὑπάγε εἰς εἰρήνην, (*go away into peace*; i.e.) *go and be in peace*; v. 34; cf., also, xiii. 3, etc.—4. To mark division, etc.: *Into, in*:—εἰς δύο, *into two parts, in twain*; xv. 38.—5. To denote approach *to, towards, or unto* a place, for the purpose of going into it; x. 33; xi. 1, etc.—6. To mark an object towards which any mental process or moral feeling is directed: a. *In, on, upon*; ix. 42.—b. *Against*; iii. 29.—7. To point out a purpose, aim, intention, etc.: a. *For the purpose of, for*:—εἰς τι, *for what purpose?* xiv. 4.—b. *For the use or benefit of; for, unto*; viii. 19.—8. Of time: *Until, up to, for*.—9. With εἰμί or γίνομαι: (*To be for*) *To become, to be*; x. 8; xii. 10.—10. For εἰς φανερόν ἐλθεῖν and εἰς τὸ χεῖρον ἐλθεῖν, see ἐρχομαι.

2. εἰς, *μία*, *ἓρ*, num. adj.: 1.

*One*;—at ix. 42; xiv. 66, with Gen. of thing distributed.—As Subst.: a. Masc.: *One man, or person, one*.—b. Neut.: *One thing*.—2. *First*.—As Subst.: μία, ἄς, f. *First day*:—τῆς μιᾶς σαββάτου, *on the first day of the week*; Gen. of time “when”].

εἰσελθεῖν, 2. aor. inf. of εἰσέρχομαι.

εἰσελθέτω, 3. pers. sing. 2. aor. imperat. of εἰσέρχομαι.

εἰσέλθω, 2. aor. subj. of εἰσέρχομαι.

εἰσελθών, οὔσα, ὄν, P. 2. aor. of εἰσέρχομαι.

εἰσ-έρχομαι, f. εἰσελεύσομαι, p. εἰσελήλυθα, 2. aor. εἰσ-ἦλθον, v. mid. [εἰς, “into”; ἔρχομαι, “to come or go”] *To come, or go, into; to enter*.

εἰσήλθον, 2. aor. ind. of εἰσέρχομαι.

εἰσπορεύμενος, η, ον, P. pres. of εἰσπορεύομαι; see εἰσπορεύω.

(εἰσ-πορεύω, v. a. [εἰς, “into”; πορεύω, “to cause to go”] “To cause” one “to go into”; hence, “to lead into.”—) Mid.: εἰσ-πορεύομαι, (f. εἰσπορεύσομαι), (“To cause one's self to go into”; hence) *To go into, to enter*;—at v. 40 supply ἐκεῖ, *or εἰς τὸν τόπον*, after εἰσπορεύεται.

εἶτα, adv.: 1. *Then, thereupon*.—2. *In the next place, next, then*:—πρῶτον . . . εἶτα . . . εἶτα, *in the first place (or first) . . . then . . . then*.

εἶχον, imperf. ind. of ἔχω.

εἰῶθειν; see ἔθω.

ἐκ (before a vowel ἐξ), prep. gov. gen.: 1. Of place: a. *Out of, from*.—b. *Down from, out of*.—c. *On, at*.—2. Of time: a. *From, up from, ever since*.—b. *At, in*; see ἐξ αὐτῆς.—3. Of a commencing point: *From, up from*.—4. With verbs of rest, to

denote the position from which an object is viewed by a beholder: *On, at*:—κάθον ἐκ δεξιῶν μου, *sit down on my right hand*; xii. 36.—5. To mark whence any thing comes: *From, from among*.

—6. After numerals: *Of, out of*:—

εἰς ἐκ τοῦ ὄχλου, *one of the multitude*; ix. 17;—at xiv. 70, supply εἰς before ἐξ αὐτῶν.—7. Of a source, or origin, whence any thing proceeds: *From, of*.—8.

To mark removal of a thing out of the place where it is: *From, away from*.—9. Of the agent after pass. verbs: *By*; vii. 11.—

10. Of the instrument, means, mode, etc.: *With*:—ἐξ ὅλης τῆς καρδίας σου, *with all thy heart*; xii. 30, etc.—11. After verbs of drinking and eating ἐκ is put

with its gen. in the place of a simple partitive gen.:—οὐ μὴ πῶ ἐκ τοῦ γεννήματος τῆς ἀμπέλου, *I will by no means drink the produce of the vine (i.e. wine)*; xiv. 25.—12. To denote that from which something is taken:

*Out of, of, from*.—13. With εἰμί; see εἰμί. no. 3.—14. With neut. adj., rarely with fem., in adverbial force:—ἐκ περισσοῦ (= περισσῶς), *strongly, vehemently*; xiv. 31;—ἐκ δευτέρου (= δεύτερον), *a second time, again*; xiv. 72: ἐξ ἐναντίας (= ἐναντίον), *over against, opposite*; xv. 39.

ἐκαθαρίσθην, 1. aor. ind. pass. of καθαρίζω.

ἐκάθήμεν, imperf. ind. of κάθημαι.

ἐκάθισα, 1. aor. ind. of καθίζω.

ἕκαστος, η, ον, pron. adj. *Each*.—As Subst.: ἕκαστος, ον, m. *Each man, each*.

ἑ-κάτόν, num. adj. indecl. *One hundred, a hundred*;—at iv. 10 and 20 supply σπέρματα with

ἐκατόν;—at vi. 40 supply ἀνθρώπους with ἐκατόν; see, also, ἀνά,

no. 2 [for ἐν-κατόν; fr. εἷς, ἐν-ός, "one"; κατόν, akin to Sans. *catāna*, "a hundred"].

ἐκατονταπλασίον, οἷος, adj. *A hundred times as many, a hundred-fold*.—As Subst.: ἐκατονταπλασίονα, ὤν, n. plur. *A hundred times as many things, a hundred-fold more*.

ἐκαυμᾷτ'ισθην, 1. aor. ind. pass. of καυμάτιζω.

ἐκβάλε, 2. pers. sing. 2. aor. imperat. of ἐκβάλλω.

ἐκβάλλειν, 2. aor. inf. of ἐκβάλλω.

ἐκ-βάλλω, f. ἐκβάλω, (p. ἐκ-βέβληκα), pluperf. ἐκβεβλήκειν (for ἐξεβεβλήκειν), 2. aor. ἐξέβαλον, v. a. [ἐκ, "out"; βάλλω, "to cast"] ("To cast, or throw, out"; hence) 1. *To cast out devils, etc., from one possessed*.—2. *To drive forth, or out, from a place*.—3. *Of an eye as Object: To pluck, or pull, out; to throw away, from one*.—4. *To send away, bid depart, dismiss*.

ἐκβάλλων, οὔσα, ὤν, P. pres. of ἐκβάλλω.

ἐκβάλοῦσι, 3. pers. plur. fut. ind. of ἐκβάλλω.

1. ἐκβάλω, fut. ind. of ἐκβάλλω.

2. ἐκβάλω, 2. aor. subj. of ἐκβάλλω.

ἐκβάλων, οὔσα, ὤν, P. 2. aor. of ἐκβάλλω.

ἐκβεβλήκειν; see ἐκβάλλω. (ἐκ-δίδωμι, f. ἐκδώσω, p. ἐκδέδωκα, v. a. [ἐκ, "out"; δίδωμι, "to give"] 1. Act.: "To give out"; hence, "to give out for money; to let out" on hire, etc.—2.) Mid.: (ἐκ-δίδομαι), f. ἐκδώσομαι, 2. aor. ἐξεδόμην, *To let out, as one's own especial act*.

(ἐκ-δύω, f. ἐκδύσω, p. ἐκ-δέδωκα, 2. aor. ἐξέδυν), 1. aor. ἐξέδυσα, v. a. [ἐκ, "out of, from"; δύω, "to get into, or put on," clothes] ("To make to get out

of clothes into which a person has got, or which he has put on"; hence) With Acc. of person and Acc. of clothing (§ 96): *To strip one of something; to take, or strip, something off from one*.—N.B. The perf. and 2. aor. refer the action to a person's own self, and hence are fold. by Acc. of clothing alone.

ἐκεῖ, adv.: 1. *There, in that place*.—2. *Thither, to that place*.

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix *θεν*, denoting removal "from"] ("From there"; i.e.) *From that place thence*.

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing;—frequently to mark something that has preceded; i. 9; ii. 20, etc.*—As Subst. of all genders: *He, she, it*.

ἐκεφάλαίωσα, 1. aor. ind. of κεφαλαίωω.

ἐκήρυξα, 1. aor. ind. of κηρύσσω.

ἐκθαμβέω, -ω, v. a. [ἐκ-θαμβος, "amazed"] ("To make ἐκθαμβος"; hence) 1. Act.: *To amaze, astonish, astound*.—2. Pass.: ἐκθαμβέομαι, -οῦμαι, 1. aor. ἐξεθαμβήθην; a. *To be amazed, etc.*—b. With accessory notion of fear: *To be alarmed at something which has been seen, etc.; to be terrified, etc.*

ἐκλάσσω, 1. aor. ind. of κλάω. (ἐκ-λέγω, 1. aor. ἐξέλεξα, p. ἐξελεξα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. ἐξελεξάμην, ("To pick out for one's self"; hence) *To choose out, choose, select*.

ἐκλεκ-τός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγω, in mid. force, "to choose out"; see ἐκλέγω] *Chosen out, chosen, select, elect*.—As Subst., plur. with art.:

ἐκλεκτοί, ὦν, m. *The chosen or elect of God*; xiii. 27.

ἐκλυθήσομαι, 1. fut. pass. of ἐκλύω.

(ἐκ-λύω, f. ἐκλύσω, 1. aor. ἐξέλυσα, v. a. [ἐκ, in force of "completion"; λύω, "to loose"]

1. Act.: "To loose completely"; hence, "to unloose, undo"; hence, "to relax, enfeeble."—2.)

Pass.: ἐκ-λύομαι, p. ἐκλύμαι, 1. aor. ἐξελύθην, 1. f. ἐκλυθήσομαι, ("To be relaxed or enfeebled"; hence) *To become faint or weak; to be worn out with fatigue, etc.*

ἐκόπασα, 1. aor. ind. of κοπᾶω.

ἐκοπτον, imperf. ind. of κοπτω.

ἐκ-πίπτω, (f. ἐκπεσοῦμαι), p. ἐκπέτωκα, 1. aor. ἐξέπεσα, 2. aor. ἐξέπεσον, v. a. [ἐκ, "out of, down from"] *To fall out of or down from.*

ἐκπίπτων, οὔσα, ον, P. pres. of ἐκπίπτω.

(ἐκ-πλήσσω, f. ἐκ-πλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze, etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκπέπληγμαι, 1. aor. ἐξεπλήχην), 2. aor. ἐξεπλάγην, *To be amazed or astonished.*

(ἐκ-πνέω, f. ἐκπνεύσομαι), 1. aor. ἐξέπνευσα, v. a. [ἐκ, "out or forth"; πνέω, "to breathe"] ("To breathe out or forth";—folded by βίον, "life," "to breathe out one's life"; hence, with ellipse of βίον) *To breathe one's last; to yield up the ghost or spirit; to expire.*

ἐκπορευόμενος, η, ον, P. pres. mid. of ἐκπορεύω.

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act.: "To make to go out."—

2.) Mid.: ἐκ-πορεύομαι, f. ἐκπορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

ἐκραξα, 1. aor. ind. of κραῶω. ἐκράτησα, 1. aor. ind. of κρατέω.

ἐκστά-σις, σεως, f. [ἐξίστημι, in neut. tenses, "to be amazed"; see ἐξίστημι] *Amazement, astonishment.*

ἐκτείνας, ἄσα, ar, P. 1. aor. of ἐκτεινῶ.

ἐκτεινον, 1. aor. imperat. of ἐκτεινῶ.

ἐκ-τείνω, f. ἐκτενῶ, (p. ἐκ-τέτακα), 1. aor. ἐξέτεινα, v. a. [ἐκ, "out" or "forth"; τείνω, "to stretch"] *To stretch out or forth.*

ἐκτινάξατε, 2. pers. plur. 1. aor. imperat. of ἐκτινάσσω; vi. 11.

(ἐκ-τινάσσω, f. ἐκτινάξω), 1. aor. ἐξετείναξα, v. a. [ἐκ, "off"; τινάσσω, "to shake"] *To shake off.*

ἐκ-τος, τη, τον, num. adj. [for ἕξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth.*

ἐκυλίστο; see κυλίω.

ἐκ φοβ-ος, ον, adj. [ἐκ, in "intensive" force; φοβ-έω, "to fear";—pass., "to be afraid"] *Greatly afraid or terrified; frightened.*

ἐκφύη, 3. pers. sing. pres. subj. of ἐκφύω.

ἐκ-φύω, (f. ἐκφύσω, 1. aor. ἐξέφύσα), v. a. [ἐκ, "out or forth"; φύω, "to produce"] ("To produce out or forth"; hence) *Of a tree: To put forth leaves, etc.*

ἐκχεῖται, contr. 3. pers. sing. pres. pass. of ἐκχέω.

ἐκ-χέω, f. ἐκχεῶ, 1. aor. ἐξέχεα, (p. ἐκκέχυκα), v. a. [ἐκ, "out"; χέω, "to pour"] 1. Act.: *To pour out.*—2. Pass.:

ἐκ-χέομαι, p. ἐκκέχῃμαι 1. aor. ἐξεχύθην, 1. fut. ἐκχυθήσομαι: Of wine: *To be poured out from the skin; to be spilled.*

ἐκχυνόμενος, η, ον, P. pres. pass. of ἐκχύνω, a late collateral form of ἐκχέω: Of blood: *Poured out or forth, shed.*

ἐκώλυσα, 1. aor. ind. of κωλύω.

ἐλάβον, 2. aor. ind. of λαμβάνω.

ἐλαία, ας, f. An olive tree:—τὸ ὄρος τῶν ἐλαιῶν, *the mount of the olive trees*, i.e. Mount Olivet, which derived its name from the number of olive trees which grew upon it. It lay something more than half a mile E. of Jerusalem, and was separated from it by the valley and brook of Cedron.

ἐλαι-ον, ον, n. [ἐλαί-α, "an olive tree"; hence, "an olive"] ("That which pertains to ἐλαία"; hence) *Olive oil; oil.*

ἐλάλει, 3. pers. sing. imperf. ind. of λαλέω.

ἐλάλησα, 1. aor. ind. of ἀλλέω.

ἐλαύνω, (f. ἐλάσω and ἐλῶ), p. ἐλήλακα, (v. a. "To set in motion"; hence, with ellipsis of ναῦν, "a ship," as) v. n. ("To set, or put, a ship in motion"; hence) *To row*;—at vi. 48, τῷ ἐλαύνειν is used as a dat. case (see art. ὁ), and depends on prep. ἐν.

ἐλε-έω, -ῶ, f. ἐλεήσω, 1. aor. ἤλε-σα, v. a. [ἐλε-ος, "pity"] *To have pity, or compassion, on; to pity, compassionate.*

ἐλέησον, 1. aor. imperat. of ἐλεέω.

ἐλήλυθα, perf. ind. of ἐρχομαι.

ἐληλύθως, νῖα, ὅς, P. perf. of ἐρχομαι.

ἐλθὼν, οὔσα, ὄν, P. 2. aor. of ἐρχομαι.

Ἕλλην-ις, ἴδος, adj. f.

["Ἕλλην, "a Greek"] *Of, or belonging to, a Greek or the Greeks; Greek, Grecian.*—As subst.: *A Greek woman.*

ἐλογίσθην, 1. aor. ind. pass. of λογιζομαι.

ἐλύθην, 1. aor. ind. pass. of λύω.

\*Ελωί, m. indecl. *God.*

(ἐμ-βαίνω, f. ἐμβήσομαι, p. ἐμβέβηκα), 2. aor. ἐνέβην, v. n. [for ἐν-βαίνω; fr. ἐν, "in"; βαίνω, "to go"] ("To go in, to enter"; hence) *Of a vessel: With eis: To enter into, go on board of.*

ἐμβαπτόμενος, η, ον, P. pres. mid. of ἐμβαπτω.

(ἐμ-βάπτω, f. ἐμβάψω), 1. aor. ἐνέβαψα, v. a. [for ἐν-βάπτω; fr. ἐν, "in"; βάπτω, "to dip"] 1. Act.: *To dip in.*—2. Mid.: ἐμ-βάπτομαι, (1. aor. ἐνεβαψάμην): *With eis: To dip into, as one's own especial act*;—at xiv. 20, probably either τὴν χεῖρα, "his hand," or τὸ ψωμίον, "his morsel," is to be supplied.

ἐμβάς, ἄσα, ἄν; ἐμβῆναι, P. and Inf. 2. aor. of ἐμβαίνω.

ἐμ-βλέπω, (f. ἐμβλέψω), 1. aor. ἐνέβλεψα, v. n. and a. [for ἐν-βλέπω] 1. Neut. [ἐν, "at"; βλέπω, "to look"]; *With Dat.: To look at or upon; to fix the eyes, or looks, upon.*—2. Act. [ἐν (like Lat. in), "without force"; βλέπω, "to see"] *To see, behold*; viii. 25.

ἐμβλέψας, ἄσα, ἄν, P. 1. aor. of ἐμβλέπω.

ἐμ-βριμάομαι, -βριμῶμαι, 1. aor. ἐνεβριμήσαμην, v. mid. [for ἐν-βριμάομαι; fr. ἐν, "at"; βριμάομαι, "to snort"] ("To snort at"; hence, as a result) *With Dat.: 1. To be indignant, or angry, at or with; to chide sharply; to murmur at*; xiv. 5.—2. *To lay a strict charge,*

or *injunction*, upon; to charge, or bid, strictly or straitly; i. 43.

ἐμβριμῆσάμενος, η, ον, P. 1. aor. of ἐμβριμάσθαι.

ἐμ-ός, ἡ, ὄν, pron. poss. [ἐγώ, ἐμ-ού, "I"] *Of, or belonging to, me; my, mine*;—at x. 40, ἐμὸν is predicated of δοῦναι, and follows εἰς τίν.

ἐμ-παίζω, ἡ, ἐμπαίζω, 1. aor. ἐρέπαιξα, v. n. [for ἐν-παίζω; fr. ἐν, "at"; παίζω, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] With Dat.: *To mock at, jest at*;—at xv. 31 supply αὐτῷ after ἐμπαίζοντες.

ἐμπαίζων, οὔσα, ον, P. pres. of ἐμπαίζω.

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: *In the presence of, in the sight of, before the eyes of*.

ἐμ-πτύω, ἡ, ἐμπτύω, 1. aor. ἐνεπτύσα, v. n. [for ἐν-πτύω; fr. ἐν, "at, on"; πτύω, "to spit"] With Dat.: *To spit at or upon*.

ἐν, prep. gov. dat. only: 1. Locally: a. *In, within*.—b. *Among*.—c. *At*.—d. Of a book, author, etc.: *In*:—ἐν τοῖς προφήταις, *in the prophets*, i. 2.—2. Of time: a. *In, within, in the course of, during*:—ἐν, ᾧ (supply χρόνῳ), *during the time that, while*; ii. 19.—b. *On, upon*:—ἐν τοῖς σάββασι, *on the sabbath*; ii. 23.—3. Of the instrument, means, etc.: *With, by, on account of*:—ἐν ᾧ μέτρον, *with what measure*; iv. 24;—ἐν τίνι, *with what*; ix. 50.—4. Of the agent: *In, by, at*; iii. 22.—5. Of persons in whom any thing is regarded as residing or taking effect; or through whom any thing operates; v. 30; xiv. 27.—6. Of attendant circumstances, feelings, etc.: *In with*; viii. 38; ix. 1.—7.

To denote incorporation with:—ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ, *a man with an unclean spirit*; i.e. a man who had become incorporated, as it were, with an unclean spirit, and was possessed by it;—cf., for construction, ἀνθρώπος ἐν Χριστῷ, *a man in Christ*; i.e. a man who had become, through faith, one with Christ; 2 Cor. xii. 2.—8. Of a state or condition in which a person is, etc.: *In*.

ἐνα, masc. acc. sing. of εἷς. (ἐν-αγκάλ-ιζομαι), 1. aor. ἐνγκάλισάμην, v. mid. [ἐν, "in"; ἀγκάλ-η, "the bent arm"] *To take up in the bent, or bended, arm*.

ἐναγκάλισάμενος, η, ον, P. 1. aor. of ἐναγκάλισμαι.

ἐναντίον, adv. [adverbial neut. of ἐναντίος, "opposite, facing"] ("In the way of the ἐναντίος"; hence) With Gen.: *In the presence of, before*.

ἐν-αντίος, αντία, αντίον, adj. [ἐν, "without force" (cf. Lat. in); αντίος, "opposite"] 1. *Opposite, facing*:—Adverbial expression ἐξ ἐναντίας, with Gen.: *In the presence of, before*.—2. With accessory notion of opposition, etc.: Of the mind: With Dat.: *Adverse to or against one; unfavourable to*.

ἐνδεδῦμένος, η, ον, P. perf. pass. of ἐνδύω.

ἐν-δεκα, num. adj. indecl. [εἷς, ἐν-ός, "one"; δέκα, "ten"] ("One (and) ten"; i.e.) *Eleven*:—οἱ ἐνδεκα, *the eleven* (apostle:), who remained after the fall of Judas; xvi. 14.

ἐνδύσῃσθε, 2. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύω, (ἐνδύσω), 1. aor. ἐνέδῳσα, v. a. [ἐν, "in"; δύω, "to get into or put on"; cf. ἐκδύω] 1. Act.: ("To make to get into, or put on, and to be

in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something*; xv. 17, 20. — 2. Mid.: ἐν-δύομαι, (f. ἐνδύσομαι), (p. in act. form. ἐνδεδύκα), 1. aor. ἐνεδυσάμην: With Acc. of thing: *To clothe one's self in, to put on or upon one's self*. — 3. Pass.: (ἐν-δύομαι), p. ἐνδύμαι, *To be clothed*;—at i. 6 with Acc. of "Respect."

ἐνέβλεψα, 1. aor. ind. of ἐμβλέπω.

ἐνεβρίμνησάμην, 1. aor. ind. of ἐμβριμάομαι.

ἐνεβρίμνωντο, 3. pers. plur. contr. imperf. ind. of ἐμβριμάομαι.

ἐν-εἰλέω, -εἰλῶ, 1. aor. v. a. [ἐν, "in"; εἰλέω, "to roll up"] *To roll, or wrap, up in*.

ἐνείλησα, 1. aor. ind. of ἐν-εἰλέω.

ἐνεῖχον, imperf. ind. of ἐν-έχω.

ἐνεκεν, adv. With Gen.: *For the sake of, on account of*.

ἐνέπαιξα, 1. aor. ind. of ἐμπαιζω.

ἐν-εργ-έω, -ῶ, 1. aor. ἐν-ήργησα, v. n. [ἐν, "at"; ἐργ-ον, "work"] *To be at work; to operate, act, powerfully*.

ἐνεχθήναι, 1. aor. inf. pass. of φέρω.

ἐν-έχω, imperf. ἐνεῖχον, (f. ἐνέξω and ἐνσχέσω), v. n. [ἐν, "on, upon"; έχω, (neut.) in force of "to be"] ("To be upon"; hence) With Dat.: *To be angry, or enraged, with*.

ἐνν-ᾱτος, ᾱτη, ᾱτον, adj. [for ἐννέ-ατος; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth*.

ἐννύχον, adv. [adverbial neut. of ἐννυχός, "by, or in the, night"] *In the night*.

ἐνοχ-ος, ov, adj. [for ἐνεχ-ος; fr. ἐνέχω, "to have, or hold,

within"; hence, in pass.: "to be liable, or exposed, to"] With Gen. (dependent on δίκη or γραφή, to be supplied) *Liable, or exposed, to the punishment of*.

ἐνταλ-μα, μᾶτος, n. [for ἐντελ-μα; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A command, precept*.

ἐντάφιασ-μός, μου, m. [for ἐνταφιαδ-μός; fr. ἐνταφιάζω (= ἐνταφιάδ-σω), "to entomb, to bury"] *An entombing, burial*.

ἐντέλλ-ομαι, f. ἐντελοῦμαι, 1. aor. ἐντελάμην, v. mid. [ἐντέλλ-ω (very rare), "to command"] With Dat.: *To command, enjoin, etc., of one's own self*;—at xii. 34 folld. also by ἵνα with Subj.;—at xi. 6, alone.

ἐντολ-ή, ἥς, f. [for ἐντελ-ή; fr. ἐντέλ-λω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment*.

ἐντραπήσομαι; see ἐν-τρέπω.

(ἐν-τρέπω, 2. aor. ἐνέτραπον, v. a. [ἐν, "in"; τρέπω, "to turn"] 1. Act.: "To turn in" a place; hence, "to turn about." — 2.) Mid.: ἐν-τρέπομαι, (2. aor. pass. in mid. force, ἐν-ετραπήν), 2. f. pass. in mid. force, ἐντραπήσομαι, ("To turn one's self about"; hence, "to turn towards"; hence, in figurative sense) *To pay heed or regard to; to respect, reverence*.

1. ἕξ; see ἐκ.

2. ἕξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἐξ-άγω, (f. ἐξάξω), 2. aor. ἐξήγαγον, v. a. [ἐξ, "out"; ἄγω, "to lead"] *To lead out, conduct forth*.

ἐξ-αίφνης, adv. [ἐξ (= ἐκ), in "strengthening" force; αἰφνης, "suddenly"] *Suddenly, on a sudden*.



**ἐξάναστίση**, 3. pers. sing. 1. aor. subj. of **ἐξανίστημι**.

**ἐξ-ἀνἀτέλλω**, 1. aor. **ἐξ-ἀντέλα**, v. n. [**ἐξ**, "forth"; **ἀνατέλλω** (neut.), "to rise"] ("To rise forth"; hence) Of seeds: *To spring forth or up from the ground.*

**ἐξἀνατίελα**, 1. aor. ind. of **ἐξανατέλλω**.

**(ἐξ-ανίστημι**, f. **ἐξάναστίσω**), 1. aor. **ἐξάνεστισα**, v. a. [**ἐξ**, "from"; **ανίστημι**, "to make to stand up, to raise up"] Of children: *To raise up from a wife*;—at xii. 9 supply *τῆς γυναίκος* after **ἐξάναστίση**.

**ἐξάπινα**, adv. [late form of **ἐξάπινης**, softened from **ἐξαίφνης**; see **ἐξαίφνης**] *Suddenly, on a sudden.*

**ἐξ-αυτῆς**, adv. [**ἐξ** (= **ἐκ**), "at" (of time); **αὐτῆς**, fem. gen. sing. of **αὐτός**, "self, very"; with ellipse of **τῆς ὥρας**, "the time"] ("From the very time"; hence) *At once, immediately, directly.*

**ἐξέβαλλον**, 2. aor. ind. of **ἐκβάλλω**.

**ἐξεδόμην**, 2. aor. ind. mid. of **ἐκδίδωμι**.

**ἐξέδυσσα**, 1. aor. ind. mid. of **ἐκδύω**.

**ἐξεθαμβήθην**, 1. aor. ind. pass. of **ἐκθαμβέω**.

**ἐξελεξάμην**, 1. aor. ind. mid. of **ἐκλέγω**.

**ἐξεληλύθως**, v. a. **ός**, P. perf. of **ἐξέρχομαι**.

**ἐξελθε**, 2. pers. sing. 2. aor. imperat. of **ἐξέρχομαι**.

**ἐξελθών**, οὔσα, **όν**, P. 2. aor. of **ἐξέρχομαι**.

**ἐξεπλησσόμην**, imperf. ind. pass. of **ἐκπλήσσω**.

**ἐξεπορευόμην**, imperf. ind. mid. of **ἐκπορεύω**.

**ἐξ-έρχομαι**, f. **ἐξελεύσομαι**, p. **ἐξεληλύθα**, 2. aor. **ἐξῆλθον**, v. mid. [**ἐξ**, "out"; **έρχομαι**, "to come or go"] 1. *To come, or*

*go, out or forth.*—2. *To come out of a ship; to disembark, land, come to shore.*

**ἐξέστην**, 2. aor. ind. of **ἐξίστημι**.

**ἐξ-εστί**, (f. **ἐξεσται**), v. impers. [**ἐξ**, denoting "completeness"; **εἰστί** (imper.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*;—at ii. 24 with neut. pron. as Subject;—at iii. 4 with Inf. as Subject;—with clause as Subject at ii. 26; vi. 18; x. 2; xii. 14.

**ἐξέτεινα**, 1. aor. ind. of **ἐκτείνω**.

**ἐξήγαγον**, 2. aor. ind. of **ἐξάγω**.

**ἐξ-ή-κοντα**, num. adj. indecl. [**ἐξ**, "six"; (**η**) connecting vowel; **κοντα**; see **τριάκοντα**] ("Provided with six tens"; i.e.) *Sixty.*

**ἐξηραμμένος**, η, **ον**, P. perf. pass. of **ξηραίνω**.

**ἐξηράνθην**, 1. aor. ind. pass. of **ξηραίνω**.

**ἐξηρανται**, 3. pers. sing. perf. ind. pass. of **ξηραίνω**.

**ἐξισταμην**, imperf. ind. mid. of **ἐξίστημι**.

**ἐξιστασθαι**, pres. inf. mid. of **ἐξίστημι**.

**ἐξ-ίστημι**, (f. **ἐκστήσω**), p. **ἐξέστηκα**, 1. aor. **ἐξέστησα**, 2. aor. **ἐξέστην**, v. a. and n. [**ἐξ**, "out of"; **ίστημι**, "to make to stand"; and, in certain tenses, "to stand"] 1. (Act.: In pres., imperf., 1. fut., and 1. aor., "To make to stand out of" a place.—) Neut.: In perf., pluperf. and 2. aor.: ("To stand out" of one's self; hence) a. *To be out of one's mind or wits; to be beside one's self*; iii. 21.—b. *To be amazed or astonished*;—at v. 42 with Dat. of manner.—2. Mid.: **ἐξ-ιστάμαι** (= no. 1, b), *To be amazed or astonished.*

**ἐξ-ομολογέομαι, -ομολογῶμαι, f. ἐξομολογήσομαι, v. mid. [ἐξ, denoting "completeness"; ὁμολογέομαι (mid. of ὁμολογῶ), in force of "to confess"]** *To confess, own, or acknowledge fully or thoroughly.*

**ἐξομολογούμενος, η, ον, contr. P. pres. of ἐξομολογῶ.**

**ἐξορύξας, ἄσα, αν, P. 1. aor. of ἐξορύσσω.**

**(ἐξ-ορύσσω, f. ἐξορύξω), 1. aor. ἐξώρυξα, v. a. [ἐξ, "out"; ορύσσω, "to dig"]** ("To dig out"; hence) *To make a hole in something by digging; to dig up.*

**(ἐξ-οὐδεν-όω, -ώ), 1. aor. pass. ἐξουδενώθη (found only in Septuagint and Gr. Test.), v. a. [ἐξ, denoting "completeness"; οὐδέν, "nothing"]** ("To bring completely to nothing"; hence) *To mock, ridicule, set at naught.*

**ἐξουδενώθη, 3. pers. sing. 1. aor. subj. pass. of ἐξουδενώω.**

**ἐξου-σία, σίας, f. [for ἐξουσία; fr. ἐξόν, ἐξόντ-ος, part. of impera. verb ἐξεστι, "it is permitted"]** ("The being permitted" to do something; hence) *With Inf.: Power, ability, capability, capacity, etc., to do, etc.*

1. **ἐξ-ω, fut. ind. of ἔχω.**

2. **ἐξ-ω, adv. [ἐξ, "out"]** 1. *Outside, on the outside:—οἱ ἐξω, those on the outside, or "they that are without"; i.e. such as were not Christ's followers; iv. 11.—2. With Gen.: a. Outside of, out of.—b. Out of, away from.*

**ἐξω-θεν, adv. [ἐξω, "outside"; suffix -θεν (v), denoting "from"]** 1. *From the outside, from without; vii. 18.—2. = ἐξω: With Gen.: Outside of, without; vii. 15.*

**ἐ-ορτ-ή, ἡς, f. A feast;—esp. of the Jewish Passover [prob. akin to Sans. *vrat-a*, in the force of "a holy act," as being, originally, a feast or festival held in**

honour of some deity; or, else, in the force of the act of "eating"; ἐ is a prefix].

**(ἐπ-αγγέλλω, 1. aor. ἐπήγγειλα, v. a. [ἐπ-ι, "to"; ἀγγέλλω, "to carry a message"]** Act.: "To carry a message to"; hence, "to announce"; hence, "to pronounce").—Mid.: **ἐπ-αγγέλλομαι, 1. aor. ἐπήγγειλάμην, To promise for one's own self, etc.** **ἐπαίσα, 1. aor. ind. of παίω.**

**ἐπαισχυνθῇ, 3. pers. sing. 1. aor. subj. of ἐπαισχύνομαι.**

**ἐπαισχυνέσομαι, 3. pers. sing. fut. ind. of ἐπαισχύνομαι.**

**ἐπ-αισχύνομαι, f. ἐπαισχυνθήσομαι, 1. aor. ἐπησχύνθη, v. mid. [ἐπ-ι, "at"; αἰσχύνομαι, "to be ashamed"]** *To be ashamed at, or of, a person, etc.*

**ἐπ-ἀκολουθῶ, -ἀκολουθῶ, 1. aor. ἐπηκολούθησα, v. n. [ἐπ-ι, "after"; ἀκολουθῶ, "to follow"]** *To follow after.*

**ἐπἀκολουθῶν, οὔσα, οὖν, contr. P. pres. of ἐπἀκολουθῶ.**

**ἐπαναστήσομαι, fut. ind. of ἐπανίσταμαι.**

**(ἐπ-ἀνίστάμαι), f. ἐπᾶναστήσομαι, v. mid. [mid. form of ἐπ-ανίστημι, "to set up against"]** *To set one's self, etc., up against; to rise up against, take hostile steps against;—at xiii. 12 strengthened by follg. ἐπί.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.*

**ἐπ-ἄνω, adv. [ἐπ-ι, "upon"; ἄνω, "above"]** ("Upon and above"; hence, of place, "on the upper part of, on the top of"; hence) *Of amounts: Above, beyond, exceeding.*

**ἐπ-αύριον, adv. [ἐπ-ι, "upon"; αὐριον, "to-morrow"]** *Upon to-morrow, on the morrow;—in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that*

in each instance *ἡμέρᾱ* must be supplied.

*ἐπέββαλον*, 2. aor. ind. of *ἐπιβάλλω*.

*ἐπέγνωσαν*, 3. pers. plur. 2. aor. indic. of *ἐπιγινώσκω*.

*ἐπέθηκα*, 1. aor. ind. of *ἐπιτίθημι*.

*ἔπει*, conj. *Since, seeing that, inasmuch as*.

*ἐπ-εἰτα*, adv. [*ἐπ-ί*, "in addition"; *εἰτα*, "then"] ("In addition then"; hence) *Thereupon, therefore, then*.

*ἐπελαծόμην*, 2. aor. ind. of *ἐπιλανθάνομαι*.

*ἐπέλυον*, imperf. ind. of *ἐπιλύω*.

*ἐπ-ερωτάω*, -*ερωτῶ*, f. *ἐπ-ερωτήσω*, 1. aor. *ἐπηρώτησα*, v. a. [*ἐπ-ί*, in "strengthening" force; *ερωτάω*, "to ask"] 1. *To ask; to ask, or enquire, of a person.*—

2. With Acc. of person and Acc. of thing: *To ask a person of or about something; to enquire of a person about something; to ask one something.*

*ἐπερωτήσαι*, 1. aor. inf. of *ἐπερωτάω*.

*ἔπεσον*, 2. aor. ind. of *πίπτω*.

*ἐπέταξα*, 1. aor. ind. of *ἐπιτάσσω*.

*ἐπηρώτα*, *ἐπηρώτων*, 3. pers. sing. and plur. of contr. imperf. ind. of *ἐπερωτάω*.

*ἐπηρώτησα*, 1. aor. ind. of *ἐπερωτάω*.

*ἐπί*, prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of time: *In the time, or days, of.*—c. *Before, in the presence of, a person.*—d. To form an adverbial expression: *ἐπ' ἀληθείας*, *in truth, truly.*—2. With Dat.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of a cause, occasion, etc.: (a) *At.*—(b) *About, concerning.*—c. Of persons, things, etc.: *On, upon, in.*

*Mark.*

—d. Of a name, authority, etc.: *In, by.*—3. With Acc.: a. Of place: (a) *On, upon.*—(b) *At.*—(c) *To.*—b. Of time: *At.*—c. In hostile sense: *Against.*—d. Of persons: *As to, as regards or respects, towards, on or upon.*

*ἐπι-βάλλω*, f. *ἐπιβάλλω*, 2. aor. *ἐπέβαλον*, v. a. and n. [*ἐπί*, "upon"; *βάλλω*, "to throw"]

1. Act.: a. With Acc. and Dat.: *To throw, or cast, something on or upon some object.*—b. With Acc. and *ἐπί* with Acc.: *To lay upon.*—2. Neut.: a. Of the waves: With *εἰς*: *To fall upon and go into:*—at iv. 37 *ἐπέβαλλον* has for its Subject the nom. plur. neut. τὰ κύματα.—b. *To turn the thoughts to a matter; to think upon or about;* xiv. 72.

*ἐπιβάδων*, οὔσα, ὄν, P. 2. aor. of *ἐπιβάλλω*.

*ἐπιβλη-μα*, μαῖος, n. [*ἐπι-βάλλω*, "to lay upon"; through *ἐπί* and *βλη*, a root of simple *βάλλω*] ("That which is laid upon" something; hence) *A patch.*

*ἐπιγεγραμμένος*, η, ον, P. perf. pass. of *ἐπιγράφω*.

*ἐπι-γινώσκω*, f. *ἐπιγινώσσομαι*, (p. *ἐπέγνωκα*), 2. aor. *ἐπέγνων*, v. a. [*ἐπί*, in "strengthening" force; *γινώσκω*, "to perceive, to know"] 1. *To perceive or observe.*—2. *To know, recognize.*

*ἐπιγινούς*, οὔσα, ὄν, 2. aor. of *ἐπιγινώσκω*.

*ἐπιγράφ-ῃ*, ῃς, f. [*ἐπιγράφω*, "to write upon, inscribe"] ("That which is inscribed"; hence) *An inscription.*

*ἐπι-γράφω*, f. *ἐπιγράψω*, (1. aor. *ἐπέγραψα*), v. a. [*ἐπί*, "upon"; *γράφω*, "to write"] *To write upon, inscribe.*—Pass.: *ἐπι-γράφομαι*, p. *ἐπιέγραμμαι.*

*ἐπι-ζητέω*, -*ζητῶ*, 1. aor.

ἐπεζήτησα, v. a. [ἐπί, "for"; ζητέω, "to seek"] *To seek for, to look for, require, etc.*

ἐπιθέεις, εἶσα, ἐν, P. 2. aor. of ἐπιτίθημι.

ἐπιθήῃς, 2. pers. sing. 2. aor. subj. of ἐπιτίθημι.

ἐπιθυμ-ία, ἰας, f. [ἐπιθυμ-έω, "to desire"] *A desiring; desire, yearning, esp. with eagerness or intensity.*

ἐπιλαβόμενος, η, ον, P. 2. aor. of ἐπιλαμβάνομαι.

ἐπι-λαμβάνομαι, (f. ἐπιλήσσομαι, p. pass. in mid. force, ἐπιλήσσομαι), 2. aor. ἐπελάβουην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι, (mid. of λαμβάνω, "to take hold of"), "to take, or lay, hold of," as one's act] With Gen.: *To take, or lay, hold of by.*

ἐπιλανθάν-ομαι, (f. ἐπιλήσσομαι, p. act. in mid. force, ἐπιλέληθα), 2. aor. ἐπελάθουην, v. mid. [ἐπιλανθάν-ω, "to cause to forget"] ("To cause one's self to forget"; hence) With Inf.: *To forget to do, etc.*

ἐπι-λύω, v. a. [ἐπί, in "strengthening" force; λύω, "to loose"] ("To loose, unfasten," etc.; hence) *To solve, expound.*

ἐπίον, 2. aor. ind. of πίνω.

ἐπί-πίπτω, (f. ἐπιπεσοῦμαι), p. ἐπιπέτωκα, 2. aor. ἐπέπεσον, v. n. [ἐπί, "upon"; πίπτω, "to fall"] ("To fall upon"; hence) With Dat. of person: *To press, or crowd, upon.*

ἐπι-ῥ-ράπτω, v. a. [ἐπί, "upon"; ῥάπτω, "to sew," with the initial letter (ῥ) doubled] *To sew upon something;—at ii. 11 strengthened by follg. ἐπί.*

ἐπι-σκιᾶζω, f. ἐπισκιάσω, 1. aor. ἐπεσκίασα, v. n. [ἐπί, in "strengthening" force; σκιάζω, "to shade, overshadow"] With Dat.: *To overshadow.*

ἐπισκιάζων, ονσα, ον, P. pres. of ἐπισκιάζω.

ἐπι-στᾶ-μαι, (f. ἐπιστήσομαι), v. mid. [ἐπί, "at"; στα, root of ἵστη-μι, "to make to stand"; Mid., "to make one's self to stand, to stand"] ("To stand at, or by," a thing; hence) Mentally: *To know, understand, a thing.*

ἐπίστευσα, 1. aor. ind. of πιστεύω.

ἐπι-στρέφω, f. ἐπιστρέψω, 1. aor. ἐπέστρεψα, v. a. and n. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) 1. Act.: "To turn round, turn about."—2. Neut.: ("To turn one's self about"; hence) a. *To return, go back.*—b. *To turn to God, to be converted; iv. 14.*—Mid.: ἐπι-στρέφομαι, 2. aor. pass. in mid. force, ἐπεστράφην, *To turn one's self round; to turn about.*

ἐπιστρεψάτω, 3. pers. sing.

1. aor. imperat. of ἐπιστρέφω.

ἐπιστρέψωσι, 3. pers. plur.

1. aor. subj. of ἐπιστρέφω.

ἐπι-συνάγω, f. ἐπισυνάξω, 1. aor. ἐπισυνήξα, v. a. [ἐπί, in "strengthening" force; συνάγω, "to bring together"] *To bring, or gather, together; to collect, assemble.*—Pass.: ἐπι-συνάγ-ομαι, p. ἐπισυνήγμαι, 1. aor. ἐπισυνήχην.

ἐπισυνηγμένος, η, ον, P. perf. pass. of ἐπισυνάγω.

ἐπι-συντρέχω, v. n. [ἐπί, in "strengthening" force; συντρέχω, "to run together"] *To run together.*

ἐπι-τάσσω, (f. ἐπιτάξω), 1. aor. ἐπέταξα, v. a. and n. [ἐπί, "to"; τάσσω, "to assign"] ("To assign" something "to" a person as a duty, etc.; hence) 1. Act.: With Dat. of person and Inf.: *To order, command, etc., a person to do, etc.; vi. 39.—2. Neut.:*

With Dat. of person alone: *To order, command, bid, charge, etc.*

ἐπιτεθῆ, 3. pers. sing. 1. aor. subj. pass. cf ἐπιτίθημι.

ἐπι-τίθημι, f. ἐπιθήσω, (p. ἐπιθέικα), 1. aor. ἐπέθηκα, 2. aor. ἐπέθην, v. a. [ἐπί, "upon"; τίθημι, "to put"] 1. With Acc. of thing and Dat. or ἐπί: *To put, or place, upon; to lay upon.*—2. Of a name as Object: With Dat. of person: *To give, or assign, to.*—Pass.: ἐπι-τίθεμαι, 1. aor. ἐπέτεθην.

ἐπι-τίμ-άω, -ῶ, (f. ἐπιτιμήσω), 1. aor. ἐπέτιμησα, v. a. [ἐπί, "upon"; τίμ-ῆ, "value"] ("To lay the value (i.e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. *To enjoin, command, bid, etc.*—2. *To censure, rebuke, reprove, etc.*

ἐπιτιμῶν, contr. 3. pers. plur. of imperf. ind. of ἐπιτιμάω.

ἐπι-τρέπω, (f. ἐπιτρέψω), 1. aor. ἐπέτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Inf.: *To permit, suffer, allow one to do, etc.*;—at v. 13 with Dat. of nearer object; supply, also, εἰς αὐτοὺς εἰσελθεῖν after ἐπέτρεψεν.

ἐπληρώθη, 1. aor. ind. pass. of πληρῶ.

ἐποτιζόν, imperf. ind. of ποτιζῶ.

ἐπτὰ, num. adj. indecl. *Seven* [akin to Sans. *saptan*; cf. Lat. *septem*].

ἐργ-ᾶζομαι, (f. ἐργᾶσομαι), 1. aor. ἐργασάμην, v. mid. [ἐργ-ο-, "work"] With cognate Acc.: *To work, accomplish, perform.*

ἐργ-ον, ov, n. [root ἐργ-, "to work"] 1. *Work.*—2. *A deed, act, action.*

ἐρεῖ, 3. pers. sing. of ἐρῶ.

ἐρη-ία, ῖας, f. [ἐρημ-ος,

"lonely desert"] ("The state of the ἐρημος"; hence, "loneliness, solitude"; hence) *A desert place; a desert, wilderness.*

ἐρημος, ov, adj. Of places: *Lonely, solitary, desolate, desert.*—As Subst.: ἐρημος, ov, f. *A wilderness, desert, etc.*

ἐρήμω-σις, σιως, f. [for ἐρήμο-σις; fr. ἐρημό-ω, "to lay waste"] *A laying waste or desolating; desolation.*

ἐρχομαι, f. ἐλεύσομαι, p. ἐλῆλύθα, 2. aor. ἤλθον, v. n. mid.: 1. *To come, to go.*—2. Pres. of an all but immediate future: *Will come, is, etc., coming*; xv. 36.—3. With Inf. (where the part. fut. is used in classic authors) to mark a purpose, intention, etc.: *To come for the purpose of, or in order to.*—4. Of things as Subjects: *To come=to be brought.*—5. Of time: *To come, arrive, etc.*—6. With εἰς: In circumstances, etc.: *To come, be brought, or reduced to* [akin to Sans. *archchha*, (fr. root *RICCH* or *ῤ*, "to go")=ἐρχομαι].

ἐρχόμενος, η, ov, P. pres. of ἐρχομαι.

ἐρῶ, fut. of pres. εἶρω, which occurs perhaps only once: *I, etc., will tell or say.*

ἐρωτάω, -ῶ, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα, v. a.: 1. With Acc. of person and Acc. of thing: *To ask one of, or about, something.*—2. *To ask, beg, request.*

ἔσσεσθε, 2. pers. plur. fut. ind. of εἰμί.

ἐσθίω, (f. ἔδομαι, p. ἐδήδοκα), v. a. and n.: 1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

ἐσθίων, ονσα, ov, P. pres. of ἐσθίω.

ἐσίωπα, ἐσίωπων, contr. 3. pers. sing. and plur. imperf. ind. of σιωπάω.

ἴσκανδάλιζόμεν, imperf. ind. pass. of σκανδαλίζω.

ἴσονται, 3. pers. plur. fut. ind. of εἰμί.

ἴσπαρμένος, η, ον, P. perf. pass. of σπείρω.

ἴσπλαγχνίσθην, 1. aor. ind. pass. of σπλαγνίζομαι.

ἴσθην, 1. aor. ind. pass. of ἴσθαι.

ἴσται, for ἴσεται, 3. pers. sing. fut. ind. of εἰμί.

ἴσταυρόθην, 1. aor. ind. pass. of ἴσταυρόω.

ἴσταυρωμένος, η, ον, P. perf. pass. of ἴσταυρόω.

ἴστέναξα, 1. aor. ind. of στενάζω.

ἴσθηκώς, νῖα, ός, P. perf. of ἴσθαι.

ἴσθ(ν), 3. pers. sing. pres. ind. of εἰμί.

ἴστρωμένος, η, ον; ἴστρωσα, P. perf. pass. and 1. aor. ind. act. of στρωννύω.

ἴσως, ὦσα, ὥς and ός = ἴσθηκώς.

ἴσώτες, masc. nom. plur. of ἴσως.

ἴσχατον, adv. [adverbial neut. of ἴσχατος, "last"] *In the last place, lastly, last of all.*

ἴσχατος, η, ον, sup. adj. [perhaps akin to ἔκ, ἐξ, "out"] ("Outermost"; hence) Of time, order, rank, etc.: *Last*;—at ix. 35 and xii. 22 with Gen. of "thing distributed."

ἴσχατ-ως, adv. [ἴσχατ-ος, "last"] ("After the manner of the ἴσχατος"; hence) *At the last*;—ἴσχατως ἔχει, *is at the last*; i.e. *is at the point of death*; v. 23; see ἔχω, no. 2, b.

ἴσθηκώς, νῖα, ός, P. perf. of ἔχω.

ἴσθισθην, 1. aor. ind. pass. of σκίζω.

ἴσχον, 2. aor. ind. of ἔχω.

ἴσ-ω, adv. [for εἰσ-ω (ἐς, εἰς,

"into")] 1. Alone: *Within, inside*.—2. With Gen.: *Within, or inside of, some place, etc.*

ἴσω-θεν, adv. [ἴσω, "within"; suffix, *θεν*="from"] *From within*.

ἴσώθην, 1. aor. ind. pass. of σώζω.

ἴσωσα, 1. aor. ind. of σώζω.

ἴτάράχθην, 1. aor. ind. pass. of τάρασσω.

ἴτερος, α, ον, adj. *Other of two; another.*

ἴτι, adv.: 1. Of time: *a. Still, yet. — b. Any longer, any more.*—2. *Further, moreover* [akin to Sans. *ati*, "beyond"].

ἴτθουν, 3. pers. plur. imperf. ind. of τίθην, as if through a form *τίθην*.

ἔτοιμ-ᾶζω, f. ἔτοιμάσω, p. ἔτοιμάκα, 1. aor. ἔτοιμάσα, v. a.

[ἔτοιμ-ος, "ready"] *To make or get ready, to prepare*.—Pass.: (ἔτοιμ-ᾶζομαι), p. ἔτοιμάσμαι, 1. aor. ἔτοιμάσθην.

ἔτοιμάσᾶτε, 2. pers. plur. 1. aor. imperat. of ἔτοιμάζω.

ἔτοιμάσωμεν, 1. pers. plur. 1. aor. subj. of ἔτοιμάζω.

ἔτοιμος, η, ον, adj. *Ready, prepared.*

ἔτόλμα, 3. pers. sing. imperf. ind. of τολμάω.

ἔτος, εος ους, n. *A year* [akin to Sans. *vatsas*, "a year"].

εὖ, adv. *Well* [like εὖς, "good," akin to Sans. *su*, which signifies both "good" and "well"].

εὐαγγέλιον, ἶον, n. [εὐ-ἄγγελ-ος, "a bearer of good tidings"] ("A thing pertaining to εὐάγγελος"; hence) *Good tidings, glad message*; i.e. *the Gospel*.

εὐ-δοκέω, -δοκῶ, (1. f. εὐ-δοκησω), 1. aor. εὐδόκησα and ηὐδόκησα, v. n. [εὖ, "well"; δοκέω, "to think"] ("To think

well"; hence) With *ἐν* and Dat. of person: *To be well pleased at or with one.*

*εὐθε-ῶς*, adv. [*εὐθύς*, *εὐθέ-ος*, "straight"] ("After the manner of the *εὐθύς*"; hence) Of time: *Straightway, forthwith, immediately.*

1. *εὐθύς*, εἶα, *ύ*, adj. *Straight.*

2. *εὐθύς*, adv. [1. *εὐθύ-ς*] Of time=*εὐθεῶς*.

*εὐ-καιρ-έω*, -ῶ, 1. aor. *ἡ-καίρησα*, v. n. [*εὔ*, "good or favourable"; *καιρ-ός*, "opportunity"] With Inf.: *To have a good opportunity, to be at leisure, to do, etc.*

*εὐ-καιρ-ος*, *ον*, adj. [id.] ("In good season"; hence) *Seasonable, convenient, favourable, opportune.*

*εὐκαιρ-ως*, adv. [*εὐκαιρ-ος*, "seasonable"] ("After the manner of the *εὐκαιρος*"; hence) *At a convenient time, on a favourable opportunity, etc.*

*εὐ-κοπ-ος*, *ον*, adj. [*εὔ*, "easily"; *κοπ*, root of *κόπ-τω*, "to cut"] ("Easily cut"; hence) *Without toil or difficulty, easy.*

Comp.: *εὐκοπ-ώτερος*.

*εὐκοπώτερος*, *α*, *ον*; see *εὐκοπος*.

*εὐ-λογ-έω*, -ῶ, imperf. (*εὐ-*, and) *ἡ-λογεον συν*, f. *εὐλόγησω*, 1. aor. *εὐλόγησα* (and *ἡ-λόγησα*), v. n. and a. [*εὔ*, "well"; *λέγω*, "to speak"] 1. Neut.: ("To speak well"; hence) *To offer praise, to give thanks.*—2. Act.: ("To speak well of"; hence) *To bless*; x. 16.—Pass.: *εὐ-λογ-έομαι*, -οῦμαι, p. *εὐλόγημαι*, (1. aor. *εὐλογηθην*, 1. f. *εὐλογηθήσομαι*).

*εὐλογημένος*, *η*, *ον*, P. perf. pass. of *εὐλογέω*.

*εὐλόγησα*, 1. aor. ind. of *εὐλογέω*.

*εὐλόγησας*, *ᾱσα*, *αν*, P. 1. aor. of *εὐλογέω*.

*εὐλογη-τός*, *τή*, *τόν*, adj. [lengthened fr. *εὐλογε-τός*; fr. *εὐλογέ-ω*, "to bless"] *Blessed*:—ὁ *εὐλογητός*, *He that is blessed*, or *The Blessed*; i.e. *Jehovah*.

*εὐρη*, 3. pers. sing. 2. aor. subj. of *εὐρίσκω*.

*εὐρήσω*, 1. fut. ind. of *εὐρίσκω*.

*εὐρ-ίσκω*, f. *εὐρήσω*, p. *εὐρήκα*, 1. aor. *εὐρησα*, 2. aor. *εὔρον*, v. a. irreg. [root *εϋρ*] 1. *To find.*—2. *To find out, discover.*

*εὔρον*, 2. aor. ind. of *εὐρίσκω*.

*εὔρων*, *οῦσα*, *όν*, P. 2. aor. of *εὐρίσκω*.

*εὐ-σχ-ήμων*, *ημον*, adj. [*εὔ*, "good, excellent"; *σχ*, a root, *ἔχω*, (neut.) "to be"] ("Being good or excellent"; hence) *Morally, etc.: Honourable; bearing, or having, a good reputation.*

*εὐχαριστ-έω*, -ῶ, 1. aor. *εὐχαρίστησα*, v. n. [*εὐχαρίστ-ος*, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

*εὐχαριστήσας*, *ᾱσα*, *αν*, P. 1. aor. of *εὐχαριστέω*.

*εὐ-ὠνύμ-ος*, *ον*, adj. [lengthened fr. *εὐ-ὠνύμ-ος*; fr. *εὔ*, "good"; *ὄνυμα*, *Æolic* form of *ὄνομα*, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for *ἀριστερός*, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right."—As Subst.: *εὐωνύμα*, *ων*, n. plur. ("The things on the left"; i.e.) *The left hand or side; the left*:—*ἐξ εὐωνύμων*, *on the left hand*; see *ἐκ*.

*ἐ-φάγ-ον*, inf. *φάγειν*, part. *φάγων*, 2. aor. without present. *To eat* [Sans. root *BHAKSH*, "to eat"].

*ἐφανερῶθην*, 1. aor. ind. pass. of *φανερώω*.

*ἐφάνην*, 2. aor. ind. pass. of *φαίνω*.

ἐφην, 2. aor. ind. of φημί.  
ἐφοβήτην, 1. aor. ind. pass.  
of φοβέω.

ἐφοβούμην, contr. imperf.  
ind. mid. an: pass. of φοβέω.

ἐφύλαξάμην, 1. aor. ind.  
mid. of φυλάσσω.

ἐφύτευσα, 1. aor. ind. of  
φυτεύω.

ἐφφάθα = διανοίχθητι [Syriac  
word].

ἐφώνησα, 1. aor. ind. of  
φωνέω.

(ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω,  
"to hate"] "Hating." — As  
Subst.: ἐχθρός, οὔ, m. ("One  
who hates"; hence) An enemy,  
adversary.

ἐχόμενος, η, ον, P. pres.  
mid. of ἔχω.

ἔχω, imperf. εἶχον, f. ἔξω and  
σχίσω, p. ἔσχηκα, 2. aor. ἔσχον,  
v. a. and n.: 1. Act.: a.: (a) To  
have, possess.—(b) With second  
Acc.: (a) Of Subst.: To have, etc.,  
an object as or for that which is  
denoted by the second Acc.:—  
ἔχειν αὐτὴν γυναῖκα, to have her  
as, or for, wife.—(β) Of an Adj.  
or Part.: To have, etc., an object  
in the state or condition denoted  
by the second Acc.:—ἐξηραμμένην  
ἔχειν τὴν χεῖρα, to have the hand  
dried up or withered;—πεπωρω-  
μένην ἔχειν τὴν καρδίαν, to have  
the heart hardened, i.e. in a state  
of spiritual hardness.—(c) Of a  
state, or condition: (a) As Ob-  
ject: To have, to be brought to, to  
be involved in:—τέλος ἔχει. he (i.e.  
Satan) hath (or is brought to) an  
end, i.e. he is overpowered or de-  
stroyed.—ἔχειν μάστιγας, to have  
sicknesses, i.e. to be involved in,  
or afflicted with, sicknesses.—(β)  
As Subject: As a periphrasis for  
the verb connected with such  
subject: To have, take possession  
of, a person:—εἶχον αὐτὰς τρόμος,  
trembling took possession of them  
= ἔτρεμον, they trembled.—(d)

With Inf.: To have power, be able  
to do, etc.;—at xiv. 8, supply  
ποιῆσαι after ἔσχεν.—b.: (a) To  
hold;—at xiii. 17 without nearer  
Object:—ἐν γαστρὶ ἔχειν; see  
γαστήρ.—(b) To hold, regard,  
consider, etc.—2. Nent.: a. To  
have; i.e. to possess property, etc.  
—b. ("To have one's self"; i.e.)  
To be in a certain state:—κακῶς  
ἔχειν, (to be in a bad state, i.e.) to  
be ill or sick; cf. the reverse,  
καλῶς ἔχειν.—3. Mid.: ἔχομαι,  
(f. ἔξομαι and σχήσομαι, 2. aor.  
ἐσχόμην) ("To hold one's self"  
to something, "to cling closely";  
hence) Of places: To be next or  
adjoining [akin to Sans. root  
SAH, "to sustain, support"].

ἔχων, οὔσα, ον, P. pres. of  
ἔχω.

ἐψευδομαρτυροῦν, contr.  
imperf. indic. of ψευδομαρτυ-  
ρέω.

ἕως, adv.: 1. Of time: Until,  
till;—ἕως ἄν with Subj., see ἄν,  
no. 2;—ἕως πότε, until what time,  
i.e. how long;—(with Gen.) ἕως  
τοῦ νῦν, until the present time.—  
2. Of place: As far as, up to:—  
ἕως κάτω, as far as below, i.e.  
to the bottom;—ἕως ἔσω, as far as  
within, i.e. quite within.—3. Of a  
state, condition, etc.: With Gen.:  
As far as, to the very borders of,  
etc.—4. Of extent or amount:  
With Gen.: As far as, to the ex-  
tent of, etc.

ζάω, ζῶ, f. ζήσω and ζήσομαι,  
(p. ἐζήκα), v. n. To be alive, to  
live.

\*Ζεβεδαῖος, οὔ, m. Zebedee;  
the husband of Salômê, and the  
father of James and John.

ζῆ, 3. pers. sing. ind. pres. of  
ζάω.

ζημιῶ-δω, -ῶ, f. ζημιώσω, p.  
ἐζημιώκα, v. a. [ζημι-α, "a fine"]  
"To fine, amerce, mulct."—) Pass.:



**ζημι-δομαι, -οθμαι, p.** *ζημιώμαι*), 1. aor. *ζημιώθην*, 1. f. *ζημιώθσομαι*, ("To be fined," etc.; hence) *To be punished*; at viii. 36 with Acc. of "Respect"; *to be punished as to*, i.e. *to lose*.

**ζημωθῆ, 3. pers. sing. 1.** aor. subj. pass. of *ζημιώω*.

**ζήσομαι, fut. ind. of ζάω.**

**ζητέω, -ῶ, f. ζητήσω, (p. ἐ-ζήτηκα).** 1. aor. *ἐζήτησα*, v. s.: 1. *To seek, look for*.—2. *To ask for, demand, require*.—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*—5. With Adv.: *To seek, to try to find, how, etc.*

**ζητούντες, nom. plur. masc.** of contr. part. pres. of *ζητέω*.

**ζύμη, ης, f.:** 1. *Leaven*.—2. *Corruption* [usually assigned to *ζῶω*, (fact.) "*to make to boil*," inasmuch as leaven causes fermentation].

**ζω-ή, ης, f. [ζάω, ζῶ, "to live"]** ("That which lives"; hence) 1. *Life*.—2. With or without *αἰώνιος*: *Life eternal*.

**ζῶν, ζῶσα, ζῶν, contr. part.** pres. of *ζάω*.—As Subst.: **ζῶντες, ὧν, m. plur.** *Living persons, the living*; xii. 27.

**ζώνη, ης, f. [ζών-νυμι, "to gird"]** ("That which girds"; hence) 1. *A girdle, belt*.—2. As money was carried in the girdle or belt: *A purse*.

**ζώντων, masc. gen. plur. of ζῶν.**

1. **ἤ, conj.:** 1. *Or*;—at x. 29 repeated seven times.—2.: a. After words denoting comparison: *Than*.—b. Of time: *That*:—*πρὶν ἤ, before that*.

2. **ἡ, fem. nom. sing. of dem.** art. *ὁ*.

3. **ἡ, fem. nom. sing. of rel.** pron. *ὅς*.

4. **ἡ, fem. dat. sing. of rel.** pron. *ὅς*.

5. **ἡ, 3. pers. sing. pres. subj.** of *εἰμί*.

**ἡγεῖρα, 1. aor. ind. of ἡγείρω.**  
**ἡγε-μῶν, μόνος, m. [ἡγέ-ομαι, "to lead"; hence, "to rule"]** ("One who rules"; hence) *A ruler*.

**ἡγέρθην, 1. aor. ind. pass. of ἡγείρω.**

**ἡγόρᾳσα, 1. aor. ind. of ἀγοράζω.**

**ἡδεῖν; see 1. εἶδω.**

**ἡδειςαν, 3. pers. plur. of ἡδεῖν.**

**ἡδέ-ως, adv. [ἡδύς, ἡδέ-ος, in force of "well-pleased, glad"]** *Gladly, with pleasure or delight*.

**ἡδη, adv.:** 1. *Now, already*.—2. *Presently, forthwith* [akin to Sans. *adya*, "*to-day, now*"].

**ἡδυνάμην, imperf. ind. of δύνάμμαι.**

**ἡθέλησα, ἡθελον, 1. aor. and imperf. ind. of ἐθέλω.**

**ἡκολούθησα, 1. aor. ind. of ἀκολουθέω.**

**ἡκολούθουν, contr. imperf. ind. of ἀκολουθέω.**

**ἡκουον, imperf. ind. of ἀκούω.**

**ἡκούσθη; see ἀκούω.**

**ἦκω, f. ἦξω, p. ἦκα, 1: aor. ἦξα, v. n. *To have come, to be present*.**

**ἡλείφον, imperf. ind. of ἀλείφω.**

**ἡλέησα, 1. aor. ind. of ἐλέεω.**

**ἦλθον, 2. aor. ind. of ἔρχομαι.**

**\*Ἡλίας, ου, m. ("My God is Jehovah")** *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. Malachi, iv. 5.

**ἡλ-ιος, ου, m. *The sun* [akin to Sans. *svár*—"the sun"].**

ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς,  
plur. of ἐγώ.

ἡμέρα, *as, f.*: 1. *Day*:—νυκτ-  
ος καὶ ἡμέρας, *night and day*;  
Gen. of Time; v. 5;—τῇ τρίτῃ  
ἡμέρᾳ, *on the third day*; Dat. of  
Time, "when"; ix. 31, *etc.*;—  
ἡμέρας τεσσαράκοντα, *during, or  
for, forty days*; Acc. of "Dura-  
tion of Time"; i. 13, *etc.*;—περὶ  
τῆς ἡμέρας ἐκείνης, *respecting that  
day*; i.e. the great day of the  
Lord; xiii. 32;—δι' ἡμέρων, *after  
an interval of days*; i.e. *after the  
lapse of some days*; ii. 1.—2. *A  
time, season, opportunity, as oc-  
curring on some days*:—γενομέ-  
νης ἡμέρας εὐκαιρόν; vi. 21;  
Gen. Abs.

ἡμην, imperf. ind. of εἰμί;  
see εἰμί.

ἡμίση, *ος* (contr. Gen. ἡμί-  
σους; vi. 23), *n.* [neut. of  
ἡμίσις, "half," used as Subst.]  
*A half.*

1. ἦν, imperf. ind. of εἰμί.

2. ἦν, fem. acc. sing. of ὅς.

ἀναγκάσα, 1. aor. ind. of  
ἀναγκάζω.

ἤνεγκα, 1. aor. ind. of φέρω.

ἠπίστησα, 1. aor. ind. of  
ἀπιστέω.

ἠπτόμην, imperf. ind. mid.  
of ἄπτω.

ἦρα, 1. aor. ind. of αἶρω.

ἠρνεῖτο, contr. 3. pers. sing.  
imperf. ind. of ἀρνέομαι.

ἠρνησάμην, 1. aor. ind. of  
ἀρνέομαι.

ἠρξάμην, 1. aor. ind. mid.  
of ἄρχω.

ἠρχόμην, imperf. ind. of  
ἐρχομαι.

Ἡρώδης, *ος, m.* *Herod*,  
surnamed Antipas; the second  
son of Herod the Great, king of  
Judæa.

Ἡρωδ-ῶνες, ῶνων, *m. plur.*  
[Ἡρώδ-ης, "H. rod" (Antipas)]  
("Those belonging to Herod")  
*The Herodians*; i.e. the courtiers

and partisans of Herod, who up-  
held the payment of tribute to  
Rome, inasmuch as Herod held his  
dominions through the favour of  
the Romans.

Ἡρωδ-ιάς, ῖδος, *f.* [Ἡρώδ-  
ης, "Herod"] ("She who per-  
tains to Herod") *Herodias*;  
daughter of Aristobolus, and  
grand-daughter of Herod the  
Great.

Ἡσαίας, *ος, m.* ("Help of  
Jehovah") *Hesaias*, or *Isaiah*;  
the great evangelical prophet,  
who lived between 760 and 698  
B.C.

ἦσθα, for ἦς, 2. pers. sing.  
imperf. ind. of εἰμί.

ἦσπάζομην, imperf. ind.  
of ἀσπάζομαι.

ἦτησάμην, 1. aor. ind. mid.  
of αἰτέω.

ἠτιμωμένος, *η, ον, P. perf.*  
pass. of ἀτιμώω.

ἠτολίμασα, 1. aor. ind. of  
ἐτοιμάζω.

ἠτολίμασμαι, perf. pass. ind.  
of ἐτοιμάζω.

ἠτοῦντο, contr. 3. pers. plur.  
imperf. ind. mid. of αἰτέω

ἠυλόγει, contr. 3. pers. sing.  
imperf. ind. of εὐλογέω.

ἦφε, irreg. 3. pers. sing. im-  
perf. ind. of ἀφίημι.

ἦψάμην, 1. aor. indic. mid.  
of ἄπτω.

Θαδδαῖος, *ος, m.* *Thad-  
deus*, called also Lebbaeus; a  
name of the Apostle Jude, the  
brother of James the Less.

θάλασσα, *ης, f.* *The sea*:—  
θάλασσα τῆς Γαλιλαίας, *the Sea  
of Galilee*, called also the Sea of  
Tiberias, from Tiberias, a city  
near it; and the Lake of Gen-  
nesareth, from Gennesareth, a  
district in its immediate neigh-  
bourhood [prob. akin to Sans.  
root TRAS, "to tremble," and so

the trembling or agitated thing, in reference to the action of the winds and tide].

**θαμβέω, -ω, f.** θαμβήσω, 1. aor. ἐθάμβησα, v. a. [θάμβος, "astonishment"] ("To cause θάμβος to" a person; hence) *To amaze, astonish, strike with amazement*, etc.—Pass.: θαμβέομαι, -οῦμαι, (p. τεθαμβημαι), 1. aor. ἐθαμβήθην.

**θάνᾱσ-ῖμος, ῖμη, ῖμον, adj.** [for θανᾱ-σίμος; fr. θανᾱ-ος, "death"] ("Of, or pertaining to, θανᾱτος"; hence) *Causing, or producing, death; deadly*.

**θάνᾱτος, ἄτον, m.** [θαν, root of θνή-σκω, "to die"] *Death*.

**θάνᾱτ-ώω, -ω, f.** θανᾱτώσω, 1. aor. ἐθάνᾱτώσα, v. a. [θάνᾱτος, "death"] *To put to death*.

**θάνᾱτῶσαι, 1. aor. inf.** of θανᾱτώω.

**θάνᾱτῶσω, fut. 'ad.** of θανᾱτώω.

**θάρσει, θαρσεῖτε; see** θαρσεώ.

**θαρσέω, -ω, (f. θαρσήσω), v. n.** [θάρσος, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσει (sing.), θάρσειτε (plur.), *Be of good courage, take good cheer*.

**θαυμάζω, (f. θαυμάσω, p. τεθαυμάκα), 1. aor. ἐθαύμασα, v. n.** [for θαυμάτ-σω; fr. θαῦμα, θαυμάτ-ος, "wonder"] 1. *To wonder, marvel, be astonished*.—2. With εἰ: *To wonder if or whether*.

**θαυμαστός, τή, τόν, adj.** [for θαυματ-τός; fr. θαυμάζω (= θαυμάτ-σω), "to wonder at"] ("To be wondered at"; hence) *Wonderful, wondrous, marvellous*.

**θεάομαι, -ώμαι, f. θεάσομαι, 1. aor. ἐθεασάμην, p. τεθέαμαι, v. mid. with 1. aor. pass. ἐθεάθην [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or**

view, of" some object; hence) 1. *To see*; xvi. 11.—2. Pass.: *To be seen*; xvi. 14.

**θεασάμενος, η, ον, P. 1. aor. of θεάομαι.**

**θέλω, a shortened form of** ἐθέλω.

**Θεός, οὔ, m. God** [akin to Sans. *deva*; cf. Lat. *deus*].

**θεράπ-εύω, f. θεραπεύσω, (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a.** [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εομαι, p. τεθεράπευμαι, 1. aor. ἐθεράπευθην, (f. θεράπευθήσομαι).

**θερισ-μός, μου, m.** [for θεριδ-μός; fr. θερίζω (= θεριδ-σω), "to reap"] ("A reaping"; hence) *Reaping time, harvest*.

**(θερμ-αίνω, f. θερμάνω, 1. aor. ἐθέρμηνα and ἐθέρμανα, v. a. [θερμ-ός, "hot"] To make hot; to heat, warm.—Mid.: θερμ-αίνομαι, To warm one's self.**

**θέρ-ος, εος ους, n.** [θέρ-ω, "to warm"; pass. "to be warm or hot"] ("That which is warm or hot"; hence) *Summer-time, summer*.

**θεωρ-έω, -ω, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα v. a. and n.** [θεωρ-ός, "a beholder"] 1. Act.: ("To be a θεωρ-ός of"; hence) a. *To see, behold*.—b. *To perceive, observe, etc.*—2. Neut.: ("To be a θεωρός"; hence) *To behold, look on, be a spectator*.

**θηλ-ᾱζω, (f. θηλάσω and θηλαζω), 1. aor. ἐθῆλάσα, v. n.** [θηλ-ή, "a teat"] ("To give the θηλή"; hence) *To give suck, to suckle*.

**(θήλυς, εια, v, adj. Of the female sex, female.—As Subst.) θήλυ, εος, n.** ("The female

sax"; hence) *A female, a woman* [θη, root of θή-ω; akin to Sans. root DHR or DHĀ, "to suckle"; and so, "suckling, giving suck"].

θηρ-ιον, ἰον, n. dim. in form only [θηρ, "a wild beast"] *A wild beast*.

θη-σαυρός, θησαυροῦ, m. [θη (= θε), root of τί-θη-μι, "to place"] ("That which is placed or stored up"; hence) *Treasure*.

θλί-βω, (f. θλί-ψω, p. τίθλι-φα), v. a. [akin to τρι-βω, "to rub"] *To press, press upon*.

θλίψις, ἔως, f. [for θλίβ-σις; fr. θλίβ-ω, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(θνή-σκω, f. θανούμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die*. — 2. In perf. tenses: ("To have died"; i.e.) *To be dead* [root θαν, akin to Sans. root HAN, "to strike, to kill"].

(θορύβ-έω, -ῶ), f. θορύβῃσω, 1. aor. ἰθορύβησα, v. a. [θορύβ-ος, "clamour, noise"] 1. Act.: *To make a clamour, or noise, at; to trouble, disturb*. — 2. Pass.: θορύβ-έομαι, -οῦμαι, (p. τεθορύβημαι, 1. fut. θορυβηθήσομαι), *To be troubled or disturbed; to make lamentations, etc.*

θόρυβος, ον, m. *Clamour, noise, tumult, etc.*

θρίξ, τρίχος (mostly plur.), f. *Hair*, usually that on the head; but at i. 6 that on the skin of an animal [akin to Sans. root DRIH, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

θροεῖσθε, 2. pers. plur. pres. imp. m. d. of θροέω.

(θρο-έω, -ῶ, 1. aor. ἰθρόγησα, v. n. "To call out or aloud.") Mid.: ("To call out loudly for

one's self"; hence) *To be alarmed or terrified; to call out from terror*.

θυγ-άτηρ, ἀέρος ἀπός, f. *A daughter*;—employed as a term of affection or good will at v. 34 [akin to Sans. *duhitṛ-i*, "a daughter"; fr. root DUH, "to milk"; and so, literally, "a milker"].

θυγάτηρ-ιον, ἰον, n. dim. [θυγάτηρ, θυγάτηρ-ος, θυγάτηρ-ός, "a daughter"] *A little daughter*.

θύρα, ας, f. *A door*:—ἐν θύραις, at the doors, a figurative expression for *close at hand*; xiii. 29 [akin to Sans. *dvāra*, "a door, a gate"].

θυρ-ωρός, οῦ, m. [θύρ-α, "a door"; ῥω-α, "care"] ("He who has care or charge of the door"; i.e.) *A porter, door-keeper*.

θύ-σια, σίας, f. [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) 1. *A victim offered in sacrifice; a sacrifice*. — 2. Plur. (sometimes): *The flesh of victims; sacrifices*.

θύω, f. θύσω, p. τέθυκα, 1. aor. ἔθυσα, v. a.: 1. *To offer, to sacrifice*. — 2. *To kill, slay*.

θῶ, 1. pers. sing. 2. aor. subj. of τίθημι.

\*Θωμάς, ᾶ, m. ("Twin") *Thomas*, called also Didymus (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. διδυμος, ("double"; as subst.) "a twin"].

\*Ιάειρος, ον, m. ("Whom God enlightens," or, "To whom God gives light") *Jairus*, a ruler of a synagogue.

\*Ιακώβ, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*;

son of Isaac, and brother of Esau.

\***Ἰάκωβος, ον** (a lengthened form of Ἰακώβ), *m.* *James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great."—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," compare iii. 18 with xv. 40.—3. A brother of Simon, Joses, and Judas; called at vi. 3 the brother of Jesus.

**ἰάομαι, -ῶμαι, p. ἰᾶμαι, 1. aor. ἰάθην, 1. f. ἰαθήσομαι, v. pass. To be healed.**

**ἰαταί, 3. pers. sing. perf. ind. of ἰάομαι.**

**ἰᾱ-τρος, τροῦ, m. [ἰᾱ-ομαι (mid.), "to heal"] ("A healer"; hence) A physician.**

**Ἴδε, adv. [strictly 2. pers. sing. imperat. of ἰδον; see εἶδω] See! look! lo! behold.**

**ἰδιος, α, ον, adj. ("Pertaining to one's self"; hence) 1.: a. Private.—b. Adverbial expression: κατ' ἰδιαν, in private, apart.—2. Of property: Own, one's, etc., own.**

**ἰδοῦ, adv. [strictly 2. pers. sing. imperat. of εἰδόμεν, 2. aor. mid.; see εἶδω] See! look! lo! behold!**

**Ἰδουμαία, ας, f. Idumæa, or Edom; the country inhabited by the descendants of Esau (or Edom), lying between Mount Horeb and the S. border of Canaan.**

**ἰδω, subj. of εἶδον.**

**ἰδών, οὔσα, όν, P. of εἶδον.**

**ἱερ-εὺς, εως, m. [ἱερ-ά, "offerings, sacrifices"] ("He who attends to, or makes, ἱερά; hence) A priest.**

\***ἱερὶχώ, f. indecl. (prob. "Place of fragrance"; or "Odoriferous or Balmy place") Jericho; a city of the Holy Land,**

in the possession of the tribe of Benjamin. It lay about 7½ miles from the western bank of the Jordan, and about 19 from Jerusalem; between which city and itself the intervening country is described as a rocky desert.

**ἱερ-όν, οὔ, n. [neut. of ἱερ-ός, "sacred," used as a subst.] ("A sacred thing or place"; hence) A temple;—esp. the temple at Jerusalem.**

\***ἱερουσᾶλήμ, f. indecl. ("Possession, or Inheritance, of Peace") Jerusalem; the chief city of the Holy Land.**

\***ἱεροσόλυμα, ων, n. plur. Jerusalem; see ἱερουσᾶλήμ.**

**ἱεροσολύμ-ἴτης, ἱτου, m. [ἱεροσολύμ-α, "Jerusalem"] A man of Jerusalem.**

\***ἱησοῦς, οὔ, m. ("The Lord He delivers";—or "Whose help is Jehovah") Jesus Christ, the incarnate son of God, the Saviour of mankind.**

**ἱκ-άνος, ἀνή, άνόν, adj. [usually referred to ἱκ, root of ἱκ-άνω, ἱκ-νέομαι, "to come"] ("Coming" to οὐκ; hence, "becoming, fitting"; hence) 1. Of persons: With Inf.: Worthy to do, etc.—2. Of things: a. Considerable, large, great in number or amount.—b. Sufficient, satisfactory, pleasing.—As Subst. (with art. prefixed): ἱκανόν, that which is pleasing to a person:—τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, to do that which is pleasing to the multitude; to please, or gratify, the mob; xvi. 15.**

**ἱ-μός, μέντος, m. ("That which binds or fastens"; hence) A leathern strap or thong;—at i. 7 used of a strap fastening the sandal to the foot [akin to Sans. root si, "to bind"].**

**ἱμάτ-ιον, ἱου, n. dim., only in form [obsol. ἱμα (= εἶμα), ἱμάτ-ος, "that which one puts**

on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment.*—2. *Plur.: Clothes or garments in general.*

**ἱματισμένος, η, ον, P.** perf. pass. of a verb ἱμαρίζω, "to clothe" (perhaps found only in Gr. Test. and in the foregoing form) *Clothed, wearing clothes.*

**Ἰνα, conj.** with Subj. *That, in order that.*

**\*Ἰορδάνης, ον, m.** ("Descending=the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

**\*Ἰουδαία, ας, Ἰουδαῖοι, ον;** see *Ἰουδαῖος*.

**\*Ἰουδαῖος, αῖα, αῖον, adj.** [*Ἰουδ-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judaea"] *Of, or belonging to, Judah or Judaea*; i. 5.—**As Subst.: a. \*Ἰουδαῖος, ον, m.** *A man of Judah or Judaea; a Jew*;—in St. Mark, only plur.: *The Jews*.—**b. \*Ἰουδαία, ας, f.** *Judah or Judaea*; iii. 7.

**\*Ἰουδᾶς, α, m.** ("Celebrated or Praised") *Judas*: 1. The brother of Jesus; vi. 8.—2. *Is-cariot*; iii. 13; see *Ἰσκαριώτης*.

**\*Ἰσαάκ, m. indecl.** ("Sporting") *Isaac*; the son of Abraham.

**Ἰσθι, pres. imperat. of εἰμί.**

**\*Ἰσκαριώτης, ον, m.** *Is-cariot*; i.e. "a man of Kerioth," a town of Judah.

**Ἴσος, η, ον, adj.** ("Equal"; hence) *Of testimony: In agreement or harmony; consistent.*

**\*Ἰσραήλ, m. indecl.** ("God-wrestling or God's Prince") *Israel*, (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabok (now El-Zerka), and refusing to let him go till he had received

a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*

**Ἰστη-μι, f. στήσω, p. ἕστηκα, 1. aor. ἕστησα, 2. aor. ἕστην, v. a. and n.:** 1. *Act.:* Pres., imperf., 1. fut., 1. aor.: *To make to stand; to set, place, etc.*—2. *Neut.:* Perf., pluperf. (as pres. and imperf. in force), 2. aor. *To stand.*—3. *Pass.:* (Ἰ-στᾶ-μαι, p. ἵσταμαι), 1. aor. ἵστα-σθην, 1. f. σταθίσσεται, *To be set or placed; to stand*; cf. no. 2 [akin to Sans. root *STHĀ*, "to stand"; cf. Lat. *sto* (=sta-o)].

**ἰσχυ-ρός, ρά, ρόν, adj.** [*ἰσχύς, ἰσχύ-ος*, "strength"] ("Pertaining to *ἰσχύς*"; hence) *Strong*.—**As Subst.:** **ἰσχυρός, ον, m.** *A strong man.*—**Comp.:** **ἰσχυρ-ότερος;** (Sup.: **ἰσχυρ-ότατος**).

**ἰσχυρότερος, α, ον;** see *ἰσχύρος*.

**ἰσχυ-ύς, ύος, f.** [for *ἰν-σχυ-ύς*; fr. *ἰς, ἰν-ός*, "force, power"; *σχυ*, a root of *ἔχω*, "to have"] ("The thing having *ἰς*"; hence) *Strength, whether of body or mind.*

**ἰσχύσας, 2. pers. sing. 1. aor. ind. of ἰσχύω.**

**ἰσχυ-ω, (f. ἰσχύσω), p. ἰσχύ-κα, 1. aor. ἰσχύσα, v. n.** [*ἰσχύς, ἰσχύ-ος*, "strength"] ("To have *ἰσχύς*"; hence) 1. *To be strong in body or health.*—2. *With Inf.:* *To have power, or be able, to do, etc.*—at ix. 18 supply αὐτὸ ἐκβαλεῖν after *ἰσχυσαν*.

**ἰσχυών, ουσα, ον, P. pres. of ἰσχύω:**—*οἱ ἰσχυόντες, Those that are strong; i.e. those in robust health*; v. 4.

**ἰχθυ-δ-ιον, ἰον, n. dim.** [*ἰχθύς, ἰχθύ-ος*, "a fish"; with *δ* epenthetic] *A little, or small, fish.*

**ἰχθύς, ύος, m.** *A fish.*

**\*Ἰωάννης, ον, m.** ("Whom

Jehovah bestows," or "Jehovah is gracious") *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.

Ἰωσήφ, ἡ, m. *Joses*; see Ἰακώβος, no. 3.

\*Ἰωσήφ, m. indecl. [(prob.) "He—i.e. God—gives increase"] *Joseph*, of Arimathæa; see xv. 43, sqq.—This is the only Joseph mentioned by St. Mark.

καὶ γὰρ for καὶ ἐγώ. *And I; I too or also*; see ἐγώ.

καθ-αιρέω, -αιρῶ, (f. καθ-αιρήσω), 2. aor. καθεῖλον, v. a. [κατ-ά (see κατά), "down"; αἰρέω, "to take"] *To take down*.

καθαῖρ-ιζώ, f. (καθῆρισω and) καθῆριώ, 1. aor. ἐκαθάρισα, v. a. [καθαῖρ-ός, "clean," whether physically or morally] ("To make καθαρός"; hence) 1. Of persons: *To make clean, to cleanse*. — 2. Of things: *To clear out, cleanse, purge away*. — Pass.: καθαῖρ-ιζομαι, p. κεκαθάρισμαι, 1. aor. ἐκαθάρισθην.

καθαῖριζων, οὔσα, ον, P. pres. of καθαρίζω.

καθαρίζσαι, 1. aor. inf. of καθαρίζω.

καθαρίσθητι, 2. pers. sing. 1. aor. imperat. pass. of καθαρίζω.

καθαῖρισ-μός, μου, m. [for καθαρίδ-μός; fr. καθῆριζω (= καθαρίδ-σω), "to cleanse"] *A cleansing, purification*.

καθέδ-ρα, ρας, f. [καθίζομαι (= καθιέδ-σομαι), "to sit down"] ("A sitting down"; hence) *A seat*, as that on which the act of sitting down takes place.

καθελεῖν, 2. aor. inf. of καθαιρέω.

καθελών, οὔσα, ον, P. 2. aor. of καθαιρέω.

καθεύδετε, 2. pers. plur. pres. imperat. of καθεύδω.

καθεύδῃ, 3. pers. sing. pres. subj. of καθεύδω.

καθ-εύδω, (f. καθενύδῃσω, p. κεκαθεύδηκα, 1. aor. ἐκάθεύδησα), v. n. [κατ-ά (see κατά), in "strengthening" force; εὐδω, "to sleep"] *To sleep; to take one's sleep or rest*.

καθεύδων, οὔσα, ον, P. pres. of καθεύδω.

καθ-ημαι, imperf. ἐκάθημην, imperat. κάθου (contr. fr. κάθησο), inf. καθῆσθαι, part. καθήμενος, v. mid. [κατ-ά (see κατά), "down"; ἡμαι, "to sit"] *To sit down, to be seated, to sit*.

καθήμενος, η, ον, P. pres. of κάθημαι.

καθῆσθαι, pres. inf. of κάθημαι.

καθ-ιζώ, f. καθίσω, p. κεκαθήκα, 1. aor. ἐκάθισα, v. n. [κατ-ά (see κατά), "down"; ιζω (neut.), "to sit"] *To sit down, to be seated, to sit*.

καθίσας, ἄσα, αν, P. 1. aor. of καθίζω.

καθισάτε, 2. pers. plur. 1. aor. imperat. of καθίζω.

καθίσωμεν, 1. pers. plur. 1. aor. subj. of καθίζω.

κάθου; see κάθημαι.

καθ-ώς, adv. [κατ-ά (see κατά), "according to"; ὥς, "as"] *According as, just as*.

καί, conj. and adv.: 1. Conj.: *And*:—καί...καί, both...and; ix. 13; but at i. 5, and in very numerous other instances, only in force of *and*; it occurs also several times together in this force; esp. cf. iv. 13; 19.—2. Adv.: a. *Even*; also, with a second καί, as a copulative conj.: even...and; iv. 41.—b. *Also, too*:—καὶ αὐτοῦς, them too; i. 19;—καὶ ἡ γυνή, the woman also; xii. 22.—c. καὶ γάρ, *For, for of a truth*.

**καινός**, ὁ, ὄν, adj. *New*, in the fullest meaning of the word.

**καιρός**, ὁ, m.: 1. *An appointed time or season*. — 2. *A particular time or season of the year for fruit, etc.*; — at xii. 2 τῷ καιρῷ is the Dat. of time. — 3. *Time of this world = life, the world*.

**Καῖσαρ**, ἄρσ, m. [Greek form of Lat. *Cæsar*] *Cæsar*: a cognomen in the Julian family at Rome, esp. of *Cains Julius*, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of *Adrian*, A.D. 117–138, when *Augustus* came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. Mark's Gospel *Cæsar* denotes *Tiberius*, the third emperor; — at xii. 16 supply ἡ εἰκὼν before *Καῖσαρος* [akin to Sans. *keṣa*, "hair"; and so, "Hairy One," as born with much hair on the body].

**Καῖσαρ-εία**, εἰας, f. [*Καῖσαρ*, "Cæsar"] ("A thing—here, city—pertaining to Cæsar"; i.e. "Cæsar's city") *Cæsarea*; a city in the north of Palestine, originally called *Panæas* (whence the modern name *Bānās*) from its being situated at the foot of Mount Panium, a branch of Lebanon. The old city was rebuilt by Philip the Tetrarch, who gave it the name of *Cæsarea* in honour of the Roman emperor *Augustus Cæsar*, to which he added the term *Philippi*, in order to distinguish it from *Cæsarea*, a maritime city, and the capital of Palestine, built by Herod the Great, and named by him after *Augustus Cæsar* also. Subsequently *Herod Agrippa* named it *Neronias* (*Nero-city*) in honour of the Roman emperor *Nero*.

**κάκει**, for *καὶ ἐκεῖ*, *And there*.  
**κάκειθεν**, for *καὶ ἐκείθεν*, *And from that place, or thence*.

**κάκεῖνοι**, for *καὶ ἐκεῖνοι*, *And they*.

**κάκεινον**, for *καὶ ἐκεῖνον*, *And him*.

**κάκολογ-έω**, -ῶ, 1. aor. ἐκακολόγησα, γ. α. [κᾰκολόγ-ος, "evil-speaking"] ("To be κακ-ολόγος about"; hence) *To speak evil of or about; to slander, revile, etc.*

**κάκολογήσαι**, 1. aor. inf. of κακολογέω.

**κάκολογῶν**, οὔσα, οὖν, contr. P. pres. of κακολογέω.

**κάκοποι-έω**, -ῶ, 1. aor. ἐκάκοποίησα, γ. η. [κᾰκοποι-ός, "evil-doing"] ("To be κακοποιός"; hence) *To do evil or harm*.

**κακοποιήσαι**, 1. aor. inf. of κακοποιέω.

**κάκός**, ὁ, ὄν, adj. *Bad* of its kind, *evil*.—As Subst.: **κάκ-όν**, οὐδ, η. *A bad thing; an evil, wickedness*. Comp.: irreg. χεῖρων.

**κάκ-ῶς**, adv. [κᾰκ-ός, "bad"] ("After the manner of the κακ-ός"; hence) *Of health: In bad state or condition*.

**κάλαμος**, ὁ, m. *A reed*.

**κᾰλέσαι**, 1. aor. inf. of κᾰλέω.

**κᾰλέω**, -ῶ, f. κᾰλέσω (and κᾰλῶ), p. κέκληκα, 1. aor. ἐκάλεσα, γ. α.: 1. *To call, call to one's self, summon, etc.* — 2. With double Acc.: *To call one that which is denoted by the second Acc.*; and in Pass. with Nom. after verb, *To be called something*.—Pass.: **κᾰλέομαι**, οὔμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι.

**κᾰλ-ός**, ὁ, ὄν, adj. ("Beautiful, fair"; hence) 1. *Of an action: Good, excellent*; xiv. 6.— 2. *Of the soil: Good, fertile, productive, etc.* — 3. *Good, pleasant,*



*agreeable, delightful.*—4. With Dat.: *Good, well, profitable, advantageous, conducive to one's interest, etc.*—5. *Good for some purpose, useful, serviceable.*—6. *Right, fit, fitting, proper, meet* [akin to Sans. *śār-u*, "beautiful"].

**καλ-ῶς**, adv. [*καλ-ός*, "good, right," etc.] ("After the manner of the *καλός*"; hence) 1.: *a. Well*, in the fullest meaning of the term.—*b. Ironically: Finely, etc.*—2. *Rightly, in a fitting way, etc.*

**\*κάμηλος**, ου, m. and f. ("A bearer" of burdens) *A camel.*

**κάν** for *καὶ ἄν*: 1. *And if.*—2. *Even if, if but.*

**\*Καναν-ιτης**, ιτου, m. *Cananites*, i.e. "the Zealot" (in a good sense); a cognomen of Simon; see *Σιμών*, no. 2; and cf. *Luke vi. 15*, where he is styled *Ζηλωτής*.

**\*Καπερνάουμ**, f. indecl. (prob. "Village of Nahum, i.e. of consolation") *Capernaum* (now *Tell-Hām*—"The ruined heap of camels"); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Gennesareth.

**καρδ-ία**, ιας, f. *A heart*, both in proper and figurative sense [akin to Sans. *hṛīd*, "heart"; cf. *Lat. cor, cord-is*].

**καρπ-ός**, ου, m. Of the produce of trees, the soil, etc.: *Fruit, produce, etc.* [by some referred to *ἀρπ*, root of *ἀπαζω*, "to seize," etc., with *κ* as compensation for the aspirate (cf. *Lat. carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root *qrā*, "to ripen"; and, so, "that which is ripened"].

**καρποφορ-έω**, -ῶ, 1. aor. *ἐκαρποφόρησα*, v. a. [*καρποφόρος*, "fruit-bearing"] ("To bring forth fruit" (neut.); hence, in act. force) With cognate Acc.: *To bring forth, bear, produce.*

**κάτᾱ** (before a soft vowel *κατ'*, before an aspirated vowel *καθ'*), prep. gov. gen. and acc.: 1. With Gen.: *a. Down.*—*b. Down upon.*—*c. Against.*—2. With Acc.: ("Down"): *a. Distributively: (a) With numerals: By;—with a numeral repeated, such numeral being regarded in the second instance as an indeclinable word dependent on the prep.: εἰς καθ' εἰς, one by one, one after another.*—(b) Locally: *In separate or several places:—κατὰ τόπους, in separate, or diverse, places.*—(c) Of portions of time: *By:—καθ' ἡμέραν, day by, day after day, daily.*—*b. According to, in accordance with, after.*—*c. Of time: At, on; xv. 6.*—*d. To form an adverbial expression: κατ' ἰδίαν, aside, apart, privately.*

**κάτᾱβά**, **κάτᾱβάτω** for *κατάβηθι*, *κατάβητω*, 2. and 3. pers. sing. 2. aor. imperat. of *κατάβαινω*.

**κάτᾱ-βαίνω**, f. *κατάβησομαι*, p. *κατάβειβηκα*, 2. aor. *κατέβην*, v. n. [*κατά*, "down"; *βαίνω*, "to go"] *To go, or come, down; to descend.*

**κάτᾱβαίνων**, ονσα, ον, P. pres. of *κατάβαινω*.

**κάτᾱβάς**, ἄσα, ἄν, P. 2. aor. of *κατάβαινω*.

**κάτᾱ-γελᾶω**, -γελῶ, (f. *καταγελασσομαι* and *καταγελασω*, 1. aor. *κατεγέλασα*), v. n. [*κατά*, "against"; *γελᾶω*, "to laugh"] With Gen.: *To laugh against or at; to laugh to scorn; to mock, ridicule, deride.*

**κατεγέλων**, 3. pers. plur. contr. imperf. ind. of *καταγελᾶω*.

(**κάτᾱ-διώκω**, f. *κατάδιώξω* and *κατάδιώσομαι*), 1. aor. *κατέδιωξα*, v. a. [*κατά*, in "augmentative" force; *διώκω*, "to pursue"; hence, "to attend upon"] *To follow hard after, to follow closely.*

**κᾶτᾶ-κείμει**, (f. *κᾶτᾶκείσομαι*), v. mid. [*κατά*, "down"; *κείμει*, "to lie"] 1. *To lie down on something.*—2. *To lie sick.*—3. *To recline on a couch at meals, to sit at meals.*

**κᾶτᾶκείμενος**, η, ον, P. pres. of *κᾶτᾶκείμαι*.

**κᾶτᾶκείσθαι**, pres. inf. of *κατακείμαι*.

(**κᾶτᾶ-κλάω** -κλώ), 1. aor. *κᾶτέκλασα*, γ. α. [*κατά*, in "strengthening" force; *κλάω*, "to break"] *To break up, break in pieces, for the purpose of distribution.*

**κᾶτᾶ-κόπτω**, (f. *κᾶτᾶκόψω*), γ. α. [*κατά*, in "augmentative" force; *κόπτω*, "to cut"] *To cut greatly or severely; to gash, etc.*

**κᾶτᾶκόπτων**, ονσα, ον, P. pres. of *κᾶτᾶκόπτω*.

**κᾶτακρίθίσεται**, 3. pers. sing. 1. f. ind. pass. of *κατακρίνω*.

**κᾶτα-κρίνω**, f. *κατακρίνω*, 1. aor. *κᾶτέκρινα*, γ. α. [*κατά*, "against"; *κρίνω*, "to judge"] ("To judge against"; hence) *To condemn;—at x. 33 with Acc. of person and Dat. of punishment.*—2. *To adjudge, pass sentence, in an unfavourable way;—at xiv. 64 with Objective clause.*—Pass.: (**κᾶτα-κρίνομαι**, p. *κᾶτᾶκεκρίμαι*, 1. aor. *κᾶτεκρίθην*), 1. f. *κᾶτακρίθίσομαι*.

**κᾶτᾶ-κυρίεω**, 1. aor. *κᾶτεκύριεσα*, γ. ν. [*κατά*, in "strengthening" force; *κυρίεω*, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over.*

**κᾶτᾶλάβη**, 3. pers. sing. 2. aor. subj. of *κατάλαμβάνω*.

**κᾶτᾶ-λαμβάνω**, (f. *κᾶτᾶλήψομαι*), p. *κᾶτέληφα*, 2. aor. *κᾶτέλαβον*, γ. α. [*κατά*, in "strengthening" force; *λαμβάνω*, "to take"] *To take, or lay, hold of; to seize upon.*

**κᾶτᾶ-λείπω**, f. *κᾶτᾶλείψω*,

(p. *κᾶτᾶλέλοιπα*), 2. aor. *κᾶτέλιπον*, γ. α. [*κατά*, in "strengthening" force; *λείπω*, "to leave"] 1. *To leave behind one.*—2. *To leave behind at death.*—3. *To quit, depart from.*

**κᾶτᾶλείψω**, fut. ind. of *κᾶτᾶλείπω*.

**κᾶτᾶλίπών**, ούσα, όν, P. 2. aor. of *κᾶτᾶλείπω*.

**κᾶτᾶλύθῃ**, 3. pers. sing. 1. aor. subj. pass. of *κατάλυω*.

**κᾶτᾶλύ-μα**, *μάτος*, n. [*κατάλυ-ω*, "to unloose, unyoke"; hence, without Object, as v.n., "to take up one's quarters, to lodge"] ("That in which one takes up one's quarters or lodges"; hence) *A resting-place, guest-chamber, etc.*

**κᾶτᾶ-λύω**, f. *κᾶτᾶλύσω*, 1. aor. *κᾶτέλυσα*, γ. α. [*κατά*, "down"; *λύω*, "to loosen"] ("To loosen down"; hence) 1. Of the materials embedded in a wall: *To loosen from their place and throw down; to throw to the ground.*—2. Of a building, whether in a literal or figurative sense: *To overthrow, destroy.*—Pass.: (**κᾶτᾶ-λύομαι**, p. *κᾶτᾶλέλυμαι*), 1. aor. *κᾶτελύθην*, 1. f. *κᾶταλυθίσομαι*.

**κᾶτᾶ-μαρτυρέω**, -*μαρτυρῶ*, (f. *κᾶτᾶμαρτυρήσω*), γ. α. [*κατά*, "against"; *μαρτυρέω*, "to bear witness"] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one.*

**κᾶτᾶ-μόνας**, adv. [*κατά*; see *κατά*, no. 2, d; *μόνας*, fem. acc. plur. of *μόνος*, "alone." with ellipse of *μοίρας*, acc. plur. of *μοίρα*, "a part"] *Alone;—at iv. 10 with force of "apart from the multitude," alone with His followers.*

**κᾶτᾶπέτ-ασμα**, *άσματος*, n. [*κατάπετ-άννυμι*, "to spread

out over"] ("That which is spread out over" something; hence) *A curtain, veil*. The word is here used of the curtain that separated the Holy Place from the Holy of Holies in the Temple at Jerusalem.

**κᾶτ-ᾠράομαι, -ᾠρῶμαι**, (f. *κᾶτᾠράσομαι*), 1. aor. *κατᾠρᾶσάμην*, v. mid. [*κατ-ά*, in "strengthening" force; *ᾠράομαι*, in force of "to curse"] *To curse an object, to utter imprecations upon or against*.

**κᾶτ-αρτίζω**, f. *κατάρτισω*, 1. aor. *κατήρτισα*, v. a. [*κατ-ά*, in "augmentative" force; *ἄρτιζω*, "to prepare"] ("To prepare thoroughly"; hence, with reference to injury done) *Of nets: To repair, mend*.

**κατάρτιζων, οὔσα, ον**, P. pres. of *κατάρτιζω*.

(**κᾶτα-σκευᾶζω**), f. *κατασκευᾶσω*, 1. aor. *κάτεσκευᾶσα*, [*κατά*, in "strengthening" force; *σκευᾶζω*, "to prepare, make ready"] *To prepare or make ready*.

**κᾶτασκευᾶσω**, fut. ind. of *κατασκευᾶζω*.

**κᾶτασκηνοῦν**, pres. inf. of *κατασκηνῶ*.

**κᾶτα-σκηνώ**, -σκηνώ, f. *κατασκηνώσω*, 1. aor. *κάγεσκηνώσα*, v. n. [*κατά*, in "strengthening" force; *σκηνώ*, "to pitch a tent"] ("To pitch one's tent, encamp"; hence) *Of birds: To settle, perch, rest, lodge*.

(**κᾶτα-στρέφω**, f. *καταστρέψω*), 1. aor. *κάεστρεψα*, v. a. [*κατά*, "down"; *στρέφω*, "to turn"] ("To turn down or downwards"; hence) *To turn upside down; to upset, overthrow*.

(**κᾶτᾱ-τίθημι**, f. *κατᾱθήσω*), 1. aor. *κάτέθηκα*, v. a. [*κατά*, "down"; *τίθημι*, "to put or place"] ("To put, or place,

down"; hence) *To lay, or deposit, in the tomb*.

**κᾶτᾱ-φίλέω**, -φίλω, 1. aor. *κάτεφίλησα*, v. a. [*κατά*, in "augmentative" force; *φίλέω*, "to love"; hence, as a sign of love, "to kiss"] *To kiss earnestly or fondly*;—at xiv. 45 used of the treacherous kiss which Judas Iscariot gave to Christ.

(**κᾶτᾱ-χέω**, f. *καταχεῶ*), 1. aor. *κάτέχεα*, v. a. [*κατά*, "down upon"; *χέω*, "to pour"] *To pour down upon*;—at xiv. 3 strengthened by *κατά*.

**κᾶτεδίωξα**, 1. aor. indic. of *καταδιώκω*.

**κᾶτέθηκα**, 1. aor. ind. of *κατάτιθημι*.

**κᾶτέκειτο**, 3. pers. sing. imperf. ind. of *κατακείμαι*.

**κᾶτ-έναντι**, adv. [*κατ-ά*, in "strengthening" force; *έναντι*, "over against"] *With Gen.: Right over against, over against, opposite to, straight before*.

**κᾶτ-εξουσιάζω**, v. n. [*κατ-ά*, in "strengthening" force; *εξουσιάζω*, "to have authority over"] *With Gen.: To have authority over; to exercise rule, or lordship over*.

**κᾶτ-εσθίω**, (f. *κάτέδομαι*, p. *κάτεδηδοκα*), v. a. [*κατ-ά*, in "augmentative" force; *εσθίω*, "to eat"] ("To eat thoroughly or entirely"; hence) *To devour*.

**κᾶτεσθίων, οὔσα, ον**, P. pres. of *κατεσθίω*.

**κᾶτεστρεψα**, 1. aor. ind. of *καταστρέφω*.

**κᾶτ-εφαγον**, 2. aor. without a present, v. a. [*κατ-ά*, in "augmentative" force; *εφαγον*; see *εφαγον*] *To eat up entirely, to devour*.

**κατεφίλησα**, 1. aor. ind. of *καταφίλέω*.

**κατέχεα**, 1. aor. ind. of *κατάχέω*.

**κατηγορ-έω, -ῶ, f.** *κατήγορος*, 1. aor. *κατήγορασα*, v. n. and a. [*κατήγορος*, "an accuser"] 1. Neut. : With Gen. of person : *To be an accuser of; to accuse.*—2. Act. : With Acc. of charge and Gen. of person : *To lay something to the charge of; to accuse one of something; to object something to one.*

**κατηγορήσωσι(ν), 3. pers. plur. 1. aor. subj. of κατηγορέω.**

**κατηγόρουν, contr. imperf. ind. of κατηγορέω.**

**κατηράω, 2. pers. sing. 1. aor. ind. of κατάρσασμαι.**

**κατοίκη-σις, σεις, f.** [for *κατοικέ-σις*; fr. *κατοικέ-ω*, "to dwell" in a place"] ("A dwelling" in a place; hence) *A dwelling, dwelling-place, abode.*

**κάτω, adv. [κατ-ά, "down"]** 1. *Downwards, down.*—2. *Below, beneath, underneath*:—*ἀπὸ ἄνωθεν ἕως κάτω, from above to below; i.e. from the top to the bottom.*

**(καυμάτ-ιζω, f. καυμάτιζω), 1. aor. ἐκαυμάτισα, v. a. [καύμα, καυμάτ-ος, "burning heat"]** ("To affect with burning heat"; hence) *To scorch up, wither.*—Pass.: 1. aor. *ἐκαυμάτισθην.*

**κεκάθικα, perf. ind. of καθίζω.**

**κενός, ή, όν, adj. Empty, empty-handed.**

**κεντύριων, ωνος, m.** [Gr. form of Lat. *centurio*, *centurionis*] *A Centurion; a Roman military officer.* The name arose from his having the command of a "century" of soldiers, a division in the Roman army so called.

**κεράμ-ιον, ιον, n. [κέραμος, "potter's-earth"]** ("A thing pertaining to *κέραμος*"; hence) *An earthenware vessel; a jar, pitcher.*

**(κερδ-αίνω, f. κερδᾶνῶ and κερδήσω, p. κερδέσκα), 1. aor.**

**ἐκέρδησα, v. a. [κέρδ-ος, "gain"]** *To have, or obtain, as gain; to gain.*

**κερδήσῃ, 3. pers. sing. 1. aor. subj. of κερδαίνω.**

**(κεφάλαι-όω, -ῶ), 1. aor. ἐκεφάλαιωσα, v. a. [κεφάλαι-ον (=κεφ λ-ή), "the head"]** *To strike on the head.*

**κεφάλ-ή, ή, f. : 1. Of the body : A head.**—2. *Of things : A chief, or principal, thing of its kind*:—*κεφαλὴ γωνίας, the chief thing, i.e. the head-stone, or principal stone, of the corner*; xii. 10 [akin to Sans. *kapdī-ai*, "head"].

**κήνσος, ον, m.** [Gr. form of Lat. *census*, "the assessing, or assessment," of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] *In Gr. Test. : Tribute-money, poll-tax, which was paid yearly.* This, as we gather from xii. 15, and learn expressly from Matt. xxii. 19, was a *denarius*, about 8½ English, but translated in our English Version "a penny."

**κηρύξάτε, 2. pers. plur. 1. aor. imperat. of κηρύσσω.**

**κηρύξω, 1. aor. subj. of κηρύσσω ; i. 38.**

**κηρύσσω, (f. κηρύξω, p. κηκήρυχα), 1. aor. ἐκήρυξα, v. a. : 1. To proclaim, or announce, as a herald does.**—2. : a. *To proclaim publicly, to preach.*—b. *With eis : To go into and preach.*—Pass. : *κηρύσσομαι, (p. κηκήρυγμα), 1. aor. ἐκήρυχθην, 1. f. κηρυχθήσομαι.*

**κηρύσσων, ουσα, ον, P. pres. of κηρύσσω.**

**κηρύχθῃ, 3. pers. sing. 1. aor. subj. pass. of κηρύσσω.**

**κηρυχθήσομαι, fut. ind. pass. of κηρύσσω.**

**κί-νέω, -νῶ, f. κίνησω, 1. aor. ἐκίνησα, v. a. [κί-ω, "to go"]**

("To make to go"; hence) Of the head as Object: *To shake, toss, wag.*

κλινών, οὔσα, οὖν, contr. P. pres. of κλινέω.

κλά-θος, θεν, m. [κλά-ω, "to break"] 1. *A young branch, or shoot, of a tree; such as is broken off for grafting.*—2. *A shoot, or branch, generally.*

κλαίω, f. κλαύσω and κλαύσομαι, 1. aor. ἐκλαυσα, v. n. *To weep, lament, bewail.*

κλαίων, οὔσα, ον, P. pres. of κλαίω.

κλά-σμα, σμάτος, n. [κλά-ω, "to break"] ("That which has been, or is, broken"; hence) Of food: *A fragment, broken piece.*

κλ-άω, κλῶ, f. κλάσω, 1. aor. ἐκλάσα, v. a. *To break*;—at xiv. 22 supply αὐτόν (i.e. τὸν ἄρτον) after ἐκλάσε [akin to Sans. root *cr̥h*, "to break"].

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἐκλεψα, v. a. [root κλεπ] *To steal.*

κληρονομ-έω, -ῶ, f. κληρονομήσω, 1. aor. ἐκληρονόμησα, v. a. [κληρονόμ-ος, "an heir"] ("To be a κληρονόμος of"; hence) *To inherit, to obtain something as an inheritance.*

κληρονομήσω, 1. aor. subj. of κληρονομέω.

κληρονομ-ῖα, ῖας, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance.*

κληρ-ο-νόμ-ος, ον, m. [for κληρ-ο-νέμ-ος; fr. κληρ-ος, "an allotment"; hence, "an estate"; νέμ-ω ("to distribute"), in mid. in force of "to distribute amongst themselves," etc. for the purpose of having as their own; hence, "to hold, possess," etc.] ("One possessing the estate" of a deceased person; hence) *An heir.*

κλή-ρος, ρου, m. ("That which is broken"; hence) *A lot,*

as formed by a fragment of pottery, a broken twig, etc. [akin to Sans. root *cr̥h*, in pass. "to be broken"; cf. κλάω].

κλιν-η, ης, f. [κλιν-ω, "to recline; to lie"] ("The reclining thing"; i.e. "that on which one reclines or lies"; hence) *A couch; a bed, including the frame of it.*

κλοπ-ή, ης, f. [for κλεπ-ή; fr. κλεπ, root of κλέπ-τω, "to steal"] *A stealing, theft.*

κοδραν-της, ου, m. [Gr. form of Lat. *quadrans, quadrantis*, "the fourth part" of any thing; hence, "the fourth part of the Roman copper coin the *as*," originally worth much about the same as the Roman silver coin the *denarius*, i.e. 8 $\frac{1}{2}$ d. English; hence, as *δηνάριον* is translated "a penny" in the English version, so *κοδραντης*, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than 2d. English.

κοιλ-ία, ῖας, f. [κοιλ-ος, "hollow"] ("The condition or quality of the κοίλος"; hence, "hollowness"; hence) *The hollow of the belly, the belly.*

κοινοῖ, 3. pers. sing. pres. ind. of κοινώω.

κοιν-ός, ή, όν, adj. [another form of *ξυν-ός*; fr. *ξύν*, through *κύν=ξύν*] ("Being held, etc., with" another; hence, "common"; hence, in reference to the non-observance of the Mosaic ordinance) *Profane, defiled, ceremonially unclean*; vii. 3 and 5.

κοιν-όω, -ῶ, (f. κοινώσω), 1. aor. ἐκοίνωσα, v. a. [κοιν-ός, "defiled"; see κοινός] ("To make, or render, κοινός"; hence) *To defile, pollute, render morally unclean.*

κοινών, οὔσα, οὖν, contr. P. pres. of κοινώω.

κοινῶσαι, 1. aor. inf. of κοινῶ.

κόκκος, ου, m. *A grain of a plant, fruit, etc.*

κολᾶφ-ίζω, 1. aor. ἐκολᾶφ-ισα, v. a. [κόλαφ-ος, "a buffet or cuff"] ("To give a κόλαφος to" one; hence) *To buffet, cuff, etc.*

κολλῦβ-ιστής, ιστοῦ, m. [κόλλυβ-ος, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer.*

(κολοβ-όω, -ῶ), 1. aor. ἐκολόβωσα, v. a. [κόλοβ-ος, "docked"] ("To render κόλοβ-ος"; hence, "to dock, curtail"; hence) *To shorten in duration.*

(κοπ-ᾶζω, f. κοπάσω, p. κεκόπηκα), 1. aor. ἐκόπασα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) *Of the wind: To spend its force; to lull, abate, cease.*

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) *To cut down or off.*

κορ-ᾶσιον, ᾄσιον, n. dim. [κόρ-η, "a maiden"] *A little, or young, maiden; a damsel.*

\*κορβᾶν, n. indecl. *A gift, or offering, for the service of God.*

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

\*κοῦμι. *Rise, rise up, arise.*

κόφινος, ου, m. *A basket.*

κραββάτος, ου, m. *A couch or bed* [said to be a word of Macedonian origin; cf. Lat. *grabātus*].

κράζω, f. κεκράξομαι, p. κέκραγα, 1. aor. ἐκράξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root *kruc*, "to cry out"].

κράζων, ουσα, ον, P. pres. of κράζω.

κράνιον, ου, n. [akin to κέρα, "a head"] *A skull.*

κράξας, ᾶσα, αν, P. 1. aor. of κρίζω.

κράσπεδον, ου, n. *The hem or border of a garment.*

κράτ-έω, -ῶ, f. κρατήσω, p. κεκράτηκα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] 1. *To get a person into one's power; to seize upon, seize, lay hold of in hostile sense.*—2. a. With Acc. of person or Gen. of part.: *To lay, or take, hold of.*—b. With Acc. of person in combination with Gen. of part.: *To lay hold of, or take, a person by.*—3. *To keep, observe, obey, etc.*

κρατήσαι, 1. aor. inf. of κρατέω.

κρατήσας, ᾶσα, αν, P. 1. aor. of κρατέω.

κρατῶν, οὔσα, οὖν, contr. P. pres. of κρατέω.

κρημν-ός, οῦ, m. [κρημν-άω (= κρεμαννῦμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air; hence) *A steep place; a cliff, etc.*

κρί-μα, μάτος, n. [κρι, root of κρίνω, in force of "to condemn"] ("That which condemns"; hence) *Condemnation.*

κρί-σις, σεις, f. [κρι, root of κρίνω, "to judge"; also, "to condemn"] 1. ("A judging"; hence) *Judgment, trial*;—at vi. 11, of the last judgment.—2. ("A condemning"; hence) *Condemnation.*

κρυπτ-ός, ῃ, όν, adj.

[κρύπτ-ω, "to hide"] *Hidden, concealed, secret.*

κτη-μα, μάτος, n. [κτη, a root of κτάομαι, "to acquire"] ("That which has been acquired, or is possessed"; hence) Plur.: *Possessions, wealth, property.*

κτλ-ζω, (f. κτίσω), 1. aor. ἐκτίσα, v. a. ("To build" in order to dwell; hence) Of the universe, etc.: *To create*;—at xiii. 19, ἥς (the Object of ἐκτίσει) is put in the Gen. by attraction to the preceding Gen. κτίσεως [akin to Sans. root KSHI, "to dwell"].

κτί-σις, σίως, f. [for κτίδ-σις; fr. κτίζω (=κτίδ-σω), "to create"] ("A creating"; hence) 1. *A creation.*—2. *A created thing or being; a creature.*

κύκ-λος λου, m. ("That which is bent"; hence) *A ring, circle, round.*—Adverbial Dat.: κύκλω, (In a circle; i.e.) *Roundabout*, iii. 14; for τοὺς κύκλω ἄγρους, see art. ὁ [akin to Sans. root KUCH, "to bend"].

κύκλω; see κύκλος.

κυλίω, 1. aor. ἐκύλισα, v. a. *To roll along.*—Mid.: (κυλίσομαι), imperf. ἐκυλιόμην, *To roll one's self along or about.*

κυλλός, η, ον, adj. *Crippled, halt, with the legs bent outwards.*

κύ-μα, μάτος, n. ("A swollen thing"; hence) *A wave or billow.*

κύν-ᾄριον, ᾄριον, n. dim. [κύων, κυν-ός, "a dog"] *A little dog.*

(κύπτω, f. κύψω, p. κέκυφα), 1. aor. ἐκύψα, v. n. *To stoop forwards, to bend down.*

Κυρήν-αιος αἰά, αἶον, adj. [Κυρήν-η, "Cyrēnē"; under the Romans a province of N. Africa; also, called, from the time of the Ptolemies, Pentāpolis] *Of, or belonging to, Cyrēnē.*—As Subst.: Κυρηναῖος, ον, m. *A man of Cyrēnē; a Cyrenian.*

κύρι-ος, ον, m. [κύρι-ος,

"possessing supreme power"] ("One possessing supreme power"; hence) 1. Of men: *A lord, master, etc.*—2. With or without article: *THE LORD*; i.e. Christ.

κύψας, ᾄσα, αν, P. 1. aor. of κύπτω.

κωλύω, (f. κωλύσω, p. κεκωλύκα), 1. aor. ἐκώλυσα, v. a. *To hinder, prevent.*

κώ-μη, μης, f. ("A thing—or place—for lying down or sleeping"; hence) *A village*, as a dwelling place [akin to Sans. root CT, "to lie down, to sleep"].

κωμ-ό-πολις, πόλεως, f. [κώμ-η, "a village"; (ο) connecting vowel; πόλις, "a city"] *A village-city, village-town.*

κωφ-ός, ή, όν, adj. [usually referred to κοπ, root of κόπτω, "to eat"; if so, for κοπ-ός] ("Cut, cut off"; hence, as a result, "blunted, blunt"; hence) With reference to the hearing: *Deaf.*—As Subst.: κωφός, ον, m. *A deaf person.*—Plur. with art.: *The deaf*; i.e. deaf persons in general.—N.B. κωφός in Gr. Test. usually refers to the tongue, and has the meaning of "dumb"; but at vii. 32 and 37 it has the meaning of "deaf," as is shown both by the action of Jesus, who put his fingers into the afflicted person's ears, and by the exclamation of the multitude who say that Jesus made the κωφοὺς "to hear" (ἀκούειν).

λάβη, 3. pers. sing. 2. aor. subj. of λαμβάνω;

λάβών, οὔσα, όν, P. 2. aor. of λαμβάνω.

λάθεϊν, 2. aor. inf. of λαθ-άνω.

λαίλαψ, άπος, f. *A hurricane.*

λάλ-έω, -ώ, f. ἀλάησω, p. ἀλάληκα, 1. aor. ἐλάλησα, v. n.

and a.: 1. Neut.: a. *To speak, to utter speech.*—b. *To talk, converse.*—2. Act.: a. *To speak, utter by speech, utter.*—b. *To speak of, tell, publish, etc.*—Pass.: ἀλλέομαι, -οῦμαι, p. λελάημαι, 1. aor. ἐλάληθην, 1. f. λαληθήσομαι [perhaps akin to Sans. root LAP, "to use the tongue"].

Λάληθήσομαι, fut. ind. pass. of λέλω.

Λαλήσαι, 1. aor. inf. of λέλω.

Λαλήσω, fut. ind. (xvi. 17), and 1. aor. subj. (ix. 6; xiii. 11) of λέλω.

Λάλ-ιδά, ἰάς, f. [λαλ-έω, "to speak"] ("A speaking"; hence) *Speech, mode of speaking.*

Λαλούμενος, η, ον, P. pres. pass. of λέλω.

Λάλῶν, οὔσα, οὖν, P. pres. of λέλω.

Λα(μ)β-άνω, f. λήψομαι, p. εἴληφα, 2. aor. ἐλάβον, v. a.: 1. *To take.*—2. *To take as or for a wife.*—3. *To receive* [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

\*λαμμά. *For what, why, wherefore.*

Λα(ν)θ-άνω, (f. λήσω and λήσομαι, p. λείληθα), 2. aor. ἐλάβον, v. n. *To escape notice; to be hid or concealed* [strengthened fr. root λαθ, akin to Sans. root RAH (originally RADH), "to leave, quit"].

Λαός, οὔ, m. *The people.* (λα-τομ-έω, -ῶ), 1. aor. ἐλάτομην, v. a. [for λα-τεμ-έω; fr. λας, λα-ός, "a stone"; τεμ, a root of τέμνω, "to cut"] ("To cut stone"; hence) *To hew, or quarry, a thing from a rock, etc.*—Pass.: perf. part. λελατομμένος.

Λάχ-ανον, άνου (mostly plur., always so in Gr. Test.), n. [λαχ-αίνω, "to dig"] ("The dug thing or things"; i.e. the thing

or things cultivated by digging, as opposed to things growing wild; hence) *Garden-plants, vegetables, herbs.*

Λεγεών, ὄνος, m. [Gr. form of Lat. *legio*, *legiō*-is, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*;—a name assumed by the evil spirits in a possessed person with reference to their immense number; v. 9 and 15.

Λεγόμενος, η, ον, P. pres. pass. of λέγω.

Λέγω, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and a.: 1. Neut.: a. *To speak, open one's mouth in speech.*—b. With Dat. of person and περί: *To speak to, or tell, one about something.*—c. *To say* what is the case: σὺ λέγεις, *thou sayest, i.e. thou speakest rightly, yes.*—2. Act.: a. *To say*;—mostly with clause as Object.—b. *To tell*;—at xl. 33 with clause as Object.—c. *To call by name; to call for or upon.*—d.: (a) With double Acc.: *To call* one that which is denoted by the second Acc.:—τί με λέγεις ἀγαθόν, *why callest thou me good.*—(b) In pass. with a nom.: *To be called* something;—ὁ λεγόμενος Βαραββᾶς, *he who was called (i.e. had the name of) Barabbas.*—e. *To tell, mention, speak of or about*;—at x. 32 with Acc. of thing and Dat. of person.—f. *To say* with a particular meaning; *to mean, intend*; xiv. 68.—Pass.: λέγομαι (p. λέλεγμαι, 1. aor. ἐλεχθην, 1. f. λεχθήσομαι).

Λελατομμένος, η, ον, P. perf. pass. of λατομέω.

Λέπρα, ας; see λεπρός.

Λεπ-ρός, ρά, ρόν, adj. [λέπ-ος, "a scale" on the body]



(“Pertaining to λέπος”; hence, “scaly”; hence) *Leptous*, in reference to the scales produced by disease.—As Subst.: a. λεπρός, ου, m. *A leprous person, a leper*.—b. λέπρα, ας, f. *Leprosy*, as being a disease which produces scales on the skin.

λεπτόν, οὔ, n. [λεπτός, in force of “small”] (“A small thing”; hence, of money) *A lepton*, i.e. a very small coin, the half of a κοδράντης, and translated in the English version by *mite*.

\*Λευτός (acc. Λεῦτον), m. (“A binding or garland”) *Leri*, also called Matthew; a son of Alphaeus, and one of the twelve Apostles.

λευκ-ά(νω), 1. aor. ἐλεύκασα, γ. α. [λευκός, “white”] (“To make λευκός”; hence) *To whiten, bleach*.—The word occurs but twice in the Gr. Test., and each time in the 1. aor.

λευκᾶναι, 1. aor. inf. of λευκαίνω.

λευκός, ή, όν, adj. (“Shining, bright, brilliant”; hence) *White* [akin to Sans. root RUCH, “to shine”].

λησ-τής, του, m. [for ληιστής=ληιδ-τής; fr. ληΐζομαι (=ληιδ-σομαι, “to plunder”)] (“One who plunders”; hence) *A robber, a thief*.

ληψομαι, fut. ind. of λαμβάνω.

λίαν, adv. *Very, exceedingly*.  
λίθ-ο-βολ-έω, -ώ, 1. aor. ἐλίθοβόλησα, γ. α. [for λιθ-ο-βάλλ-έω; fr. λίθος, “a stone”; (ο) connecting vowel; βάλλ, a root of βάλλω, “to throw”] *To throw, or cast, stones at; to pelt with stones*.

λιθοβολήσας, ᾶσα, αν, P. 1. aor. of λιθοβολέω.

λίθος, ου, m. *A stone*.

λίμός, οὔ, m. *Famine*.

λογ-ίζομαι, 1. aor. ἐλογίσάμην, γ. mid. [λόγ-ος, in force of “a reason”; and (in pass. below), of “an account”] 1. Mid.: *To reason, debate, argue*.—2. Pass.: λογ-ίζομαι, (p. λελόγισμαι), 1. aor. ἐλογίσθην, 1. f. λογισθήσομαι, *To be accounted or ranked; to be reckoned, numbered, etc.*

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγω, “to say or speak”] (“That which is said or spoken”; hence) 1. *A saying, report, account, story, tale*.—2. *Speech, discourse, word* (plur. words, conversation, etc.).—3. *Word*, i.e. doctrine which is declared by teaching, etc.—4. As being the subject of talk or conversation: *A thing, matter*; see ἐπερωτάω.—5. *Command, order, precept*, as something declared by speaking; *language, words*, as used in prayer.

λο(ο)ιπ-ός, ή, όν, adj. [strengthened fr. λιπ, root of λείπω, “to leave”] 1. *Left, remaining*, out of a number:—οἱ λοιποί, *those who are, etc., left; the rest*.—As Subst.: λοιπά, ών, n. plur.: *The remaining, or other, things*.—2. Of time: *Remaining, remainder of*;—at xiv. 41 τὸ λοιπόν is an adverbial expression = *henceforward*; i.e. without being again awake for a time.

λύπ-έω, -ώ, (f. λύπησω), p. λελύπηκα, 1. aor. ἐλύπησα, γ. α. [λύπ-η, “grief”] 1. Act.: *To cause grief to one; to grieve*.—2. Pass.: λύπ-έομαι, -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λύπηθήσομαι, *To be grieved; to sorrow, etc.*

λύσαι, 1. aor. inf. of λύω.

λύσας, ᾶσα, αν, P. 1. aor. cf λύω.

λύ-τρον, τρον, n. [λύ-ω, “to pay”] (“That which is paid”; hence) *A ransom*.

**Λύχν-ια**, *ias*, f. [λύχν-ος, "a lamp or light"] ("A thing pertaining to λύχνος"; hence) *A lamp-stand* (translated in the English version "a candlestick").

**Λύχ-νος**, *νον*, m. ("The shining thing"; hence) *A lamp, a light* [akin to Sans. root *RUCH*, "to shine"; cf. *λευκός*].

**Λύ-ω**, f. λύσω, p. λελύκα, 1. aor. ἐλύσα, v. a. *To loosen, loose, unfasten*. — Pass.: λυ-ομαι, p. λελυμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root *LŪ*, "to cut"].

**Λύων**, *ουσα, ον*, P. pres. of λύω.

**Μαγδαλ-ηνή**, *η-ής*, f. adj. [Μαγδάλ-ά, "Magdala" (now "the village of Mejdal"); a fortified town of Galilee, at the SE. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala*. — As Subst., with art.: *The woman of Magdala, the Magdalene*.

**μάθετε**, 2. pers. plur. 2. aor. imperat. of μαθηάω.

**μαθ-ητής**, *ητου*, m. [μανθ-άω, "to learn"; through root *μαθ*] ("A learner"; hence) *A disciple*; esp. a disciple of Christ.

**μακράν**; see μακρός.

**μακρ-όθεν**, adv. [μακρ-ός, "long"; hence, "far"] *From afar*;—often preceded by ἀπό; see ἀπό.

**μακ-ρός**, *ρά, ρόν*, adj. *Long*, whether in space or time. — Adverbial expressions: a. Acc. neut. plur.: μακρά, *Long, to great length*.—b. Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root *MAH*, originally *MAGH*, "to be great"].

**μᾶλ-λον**, comp. adv. [fr. Pos. μᾶλ-α, "very, exceedingly"] 1. *More, in a higher degree*;—sometimes used with pos. adj. in place of comparative; sometimes

joined to another comparative word to increase its force; vii. 36.—2. *Rather, in preference, etc.*; xv. 11 [acc. to some akin to Sans. *var-as*, "remarkable"; acc. to others akin to Sans. root *MAH*; see μακρός].

**μανθάνω**, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root *μαθ*, akin to Sans. root *MATH*, "to churn"; hence, "to agitate" in the mind].

**\*Μάρτα**, *ας, f.* ("Rebellion")

**Μαρί**: 1. The mother of Jesus. — 2. The sister of no. 1 (see John xix. 5), the wife of Klōpas (called by St. Luke Clēōpas), and the mother of James the Less and Joses;—there is an ellipse of μήτηρ before Ἰωσή, at xv. 41; and before Ἰακώβου, at xvi. 1. — 3. The Magdalene; see Μαγδαληνή. — 4. The mother of John surnamed Mark; see Μάρκος.

**Μάρκος**, *ον*, m. *Mark*, the Evangelist; the son of Mary, a woman of Jerusalem, and a nephew of the Apostle Barnabas. His Gospel is usually considered to have been written at Jerusalem [Gr. form of Lat. *Marcus*, "a hammer"].

**μαρτυρ-ία**, *ίας, f.* [μάρτυς, μάρτυρ-ος, "a witness"] ("A thing pertaining to a μάρτυς"; hence) *Testimony* in legal matters *evidence*.

**μαρτυρ-ιον**, *ιον*, n. [id.] (id.) *Testimony* in general, *proof*, **μάρ-τυς**, *τύπος, m.* ("One who remembers"; hence) *A witness*, as one who relates what he remembers [akin to Sans. root *SMRI*, "to remember"].

**μαστιγ-ώω**, 1. aor. ἐμαστιγῶσα, v. a. [μάστιξ, μάστιγ-ος, "a scourge"] *To scourge with rods, etc.*

**μαστιγῶσω**, fut. ind. of **μαστιγῶω**.

**μάστιξ**, ἴγος, m. ("A scourge" as an instrument of punishment; hence) *A plague, sickness, etc., as a cause of pain, etc., to the body.*

**μάτην** adv. *In vain, fruitlessly, to no purpose* [akin to **μάτη**, "a fault"].

\***Ματθαῖος**, ov, m. ("Gift of Jehovah") *Matthew*, named also *Levi*, the son of *Alphæus*, one of the twelve Apostles. Before his call to be a follower of *Jesus*, he was a *Publican*, or collector of public taxes.

**μάχ-αιρά**, αἰράς, f. *A sabre or sword* [like **μάχ-ομαι**, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's thing"].

**μέγ-ας**, ἄλη, α, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.

—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*:—οἱ μεγάλοι, the great, or powerful, ones; x. 42.

—6. Of the wind, etc.: *Great, violent*.—7. Of importance, etc.: *Great, important, etc.*

Comp.: **μείζων**; (Sup.: **μέγιστος**) [from same root as **μακ-ρός**; see **μακρός**].

**μεγιστ-ᾶν**, ἄνος (In Gr. Test. only in plur.), m. [**μέγιστος**, "mightiest, most exalted"; see **μέγας**, no. 5] ("One who is **μέγιστος**"; hence) *A very mighty person; a prince, lord, chief, etc.*

**μεγιστᾶσι**(ν), Dat. plur. of **μεγιστᾶρ**.

**μεθερμηνευόμενος**, η, ov, P. pres. pass. of **μεθερμηνεύω**.

(**μεθ-ερμηνεύω**, v. a. [**μετ-ά** (see **μετά**), denoting "change"; **ερμηνεύω**, "to interpret"] ("To

interpret by changing" into another language; hence) *To explain; to translate*.—Pass.: **μεθερμηνεύομαι**.

**μεθ-όρ-ιος**, ἰα, ἰον, adj. [**μετ-ά** (see **μετά**), "between"; **όρ-ος**, "a boundary"] *Lying between as a boundary*.—As Subst.: **μεθορία**, ων, n. plur. *The borders, frontiers, etc., of two countries*; vii. 24.

**μείνᾶτε**, 2. pers. plur. 1. aor. ind. of **μένω**.

**μέλει**; see **μέλω**.

**μελετ-ᾶω**, -ῶ, (f. **μελετήσω**), v. n. [**μελέτ-η**, "care, attention"] *To take heed, or pay attention, to what one is about to say; to think beforehand, premeditate*.

**μέλι**, ἴτος, n. *Honey*.

**μέλλω**, f. **μελήσω**, (1. aor. **ἐμέλλησα**), v. n. With Inf.: *To be about to do, etc., or on the point of doing, etc.; sometimes to be rendered by the English sign "will"*;—at xiii. 4 **μέλλω** has for its subject the neut. nom. plur. **ταῦτα**.

**μέλλων**, ουσα, ov, P. pres. of **μέλλω**:—τὰ μέλλοντα αὐτῷ συμβαίνειν, the things about to happen to, or befall, him; x. 32.

(**μέλω**, f. **μελήσω**, p. **μεμέληκα**, 1. aor. **ἐμέλησα**, v. n. *To be an object of care or interest*.

—In Greek authors generally, and always in Gr. Test.) Impers.: **μέλει**, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at xii. 14 **μέλει** contains its Subject within its own meaning **μέλημα**;—at iv. 38, the clause **ὅτι ἀπολλύμεθα** is its Subject.

**μεμέρισμαι**, perf. ind. pass. of **μερίζω**.

**μέν**, ccnj. *Indeed, on the one hand*:—**μέν** . . . **δέ**, *on the one hand . . . on the other hand*.

**μένω**, f. **μενῶ**, (p. **μεμένηκα**),

1. aor. *ἔμεινα*, v. n. *To wait, remain*.

(*μερ-ίξω*, f. *μερίω*), 1. aor. *ἐμέρισα*, v. a. [*μέρ-ος*, "a part"]

1. *To part, divide*.—2. *To part out, distribute*.—Pass.: *μερ-ίξομαι*, p. *μεμέρισμαι*, 1. aor. *ἐμερίσθην*, (1. f. *μερισθήσομαι*).

*μέρ-εμνα*, *μνας*, f. ("A remembering" with grief or sorrow; hence) *Care, anxiety, solicitude* [akin to Sans. root *smṛi*, "to remember"; the causative form of which, *smaraya*, means "to cause to remember with grief"].

*μερίσθην*, 3. pers. plur. 1. aor. subj. pass. of *μερίζω*.

*μέρ-ος*, *εος ους*, n. [absol. *μείρω*, "to portion out," through root *μερ*] ("That which is portioned out"; hence, "a part, share"; hence) *Of localities, etc.: A part, district, etc.*

*μέσ-ο-νύκτ-λος*, *λον*, adj. [*μέσ-ος*, "middle"; (o) connecting vowel; *νύξ*, *νυκτ-ός*, "night"] *Of, or belonging to, midnight; at midnight*.—As Subst.: *μεσονύκτιον*, *ον*, n. *Midnight*;—at xiii. 35 *μεσονυκτίον* is Gen. of time *When*.

*μέσ-ος*, *ης ους*, adj. *Middle*.—As Subst.: *The middle, the midst* [akin to Sans. *madh-ga*, "middle"; cf., also, Lat. *med-ius*].

*μετά* (before a soft vowel *μέτ'*, before an aspirated vowel *μεθ'*), prep. gov. gen. and acc.: 1. With Gen.: a. *With, together with*.—b. *In the midst of, amid*; x. 30.—2. With Acc.: *After*.

(*μετᾱ-μορφώω*, -*μορφώω*, v. a. [*μετᾱ*, denoting "change"; *μορφώω*, "to form"] *To transform, transfigure*;—at ix. 2 of the transfiguration of Christ; i.e. of his being arrayed on the mount with heavenly glory.—Pass.: *μετᾱ-μορφόομαι* -*μορφοῦμαι*, 1. aor. *μετεμορφώθη*).

*μετᾱ-νοέω*, -*νοῶ*, f. *μετᾱ-νοήσω*, 1. aor. *μετενόησα*, v. n. [*μετᾱ*, denoting "change"; *νοέω*, "to think"] ("To think differently, have a change of mind"; hence, with accessory notion of sorrow) *To repent*.

*μετανοήσωσι*, 3. pers. plur. 1. aor. subj. of *μετανοέω*.

*μετάνο-ια* (quadrisyll.), *ίας*, f. [*μετανο-έω*, "to repent"] *A repenting, repentance*.

*μετεμορφώθην*, 1. aor. ind. pass. of *μεταμορφώω*.

*μετρ-έω*, -*ῶ*, (f. *μετρήσω*), 1. aor. *ἐμέτρησα*, v. a. [*μέτρ-ον*, "a measure"] *To measure, measure out*.—Pass.: (*μετρ-έομαι*, -*οῦμαι*, 1. aor. *ἐμετρήθην*), 1. f. *μετρηθήσομαι*.

*μέ-τρον*, *τρον*, n. *A measure* [akin to Sans. root *mā*, "to measure"].

*μέχρις*, adv. *Of time: Until*:—*μέχρις οὗ* (supply *χρόνον*), *until such time as, until that*.

*μή*, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impress n:—*μή δύναται*, *they are unable, or cannot, I imagine*.—b. In combinations: (a) *εἰ μή*, *If not; i.e. except*.—(b) *οὐ μή*, *Not by any means, by no means*.—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English.—2. Conj.: a. *That not*.—b. *Less*.

*μη-δέ*, conj. and adv. [*μή*, "not"; *δέ*, "and"] 1. Conj. *And not, nor*:—*μηδέ . . . μηδέ*, *neither . . . nor*.—2. Adv.: a. *Not*.—b. *After a preceding negative: Even*.

*μηδ-είς*, *μηδε-μία μηδ-έν*, *num.* adj. [*μηδ-έ*, "not even";

εις, "one"] *Not even one, not one, none.*—Adverbial neut. *μηδέν*, *In no respect, not at all*; v. 26.—As Subst.: a. *μηδεις*, *ένος*, m. *No one, nobody*;—after a negative, *Anyone*; i. 44.—b. *μηδέν*, *ένος*, n. *Nothing*.

*μηδέν*, *μηδενί*; see *μηδεις*.  
*μηκ-έτι*, adv. [*μή*, "not"; *έτι*, "any more"] *Not any more, no more, no longer*.

(*μηκ-ύνω*, f. *μηκύνω*, v. a. [*μήκ-ος*, "length"] *To lengthen*.—) Mid.: *μηκ-ύνομαι*, ("To lengthen itself"; hence) Of plants, etc.: *To grow high*, etc.

*μή-ποτε*, adv. and conj. [*μή*, "that not, lest"; *ποτε*, "at any time"] 1. Adv.: ("That not at any time"; hence) *That at no time, that never*.—2. Conj.: *Lest at any time, lest ever*.

*μή-τε*, adv. [*μή*, "not"; *τε*, "and"] 1. *And not, nor*.—2. After a preceding negative to strengthen it: *Not even*.

*μή-τηρ*, *τέπος*, contr. *τέπος*, f. *A mother* [akin to Sans. *mātrī*, fr. root *mā*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

*μή-τι*, adv. [adverbial neut. of *μήτις*, "that no one, that nothing"] In questions to which a negative answer is expected, much about equivalent to a negative statement which the speaker challenges the persons, etc., addressed, to deny, if they can:—*μήτι ὁ λύχνος ἐρχεται*, *is the lamp brought?* i.e. *the lamp is not brought—is it?* iv. 21; so, *μήτι ἐγώ*, *Is it I?* i.e. *it is not I—is it?* xiv. 19.

*μία*; see *εις*.

*μικρός*, *ά, όν*, adj.: 1. Of size: a. *Little*.—b. Comp.: *Less*.—2. Of age: *Little*; i.e. *the younger, the less*.—3. Of rank, importance *Little*; i.e. *humble*, etc.—As Subst.: *μικροί*, *ών*,

m. plur. *Little ones*; a term employed by Jesus at ix. 42 to denote his disciples.—4. Of time: *Little, short, brief*;—at xiv. 70, with *μικρόν* supply *χρόνον*, *after a little while or a short interval*.—5. Of space or distance: *Little, short*;—adverbial neut. *μικρόν*, *a little*; i.e. *for a short distance*; xiv. 35. Comp.: *μικρότερος*; (Sup.: *μικρότατος*).

*μισ-έω*, -ω, f. *μισήσω*, p. *μεμίσηκα*, 1. aor. *ἐμίσησα*, v. a. [*μισ-ος*, "hatred"] ("To have *μισος* of or towards"; hence) *To hate*.—Pass.: *μισ-έομαι*, -οῦμαι, p. *μεμίσημαι*, (1. aor. *ἐμίσηθην*, 1. f. *μισήθησμαι*).

*μισθός*, *ού*, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense*.

(*μισθω-τός*, *τή, τόν*, adj. [lengthened from *μισθο-τός*, fr. *μισθό-ω*, "to hire"] *Hired*.—In Gr. Test. only as Subst.) *μισθω-τός*, *ού*, m. *A hired servant*.

*μισούμενος*, *η, ον*, contr. P. pres. pass. of *μισέω*.

*μνή-μα*, -μάτος, n. [*μνη*, root of *μι-μνή-σκω*, "to remind"] ("That which reminds"; hence, "a memorial" of any kind; hence, of one dead) *A monument, a tomb*; cf. Lat. *mon-umentum*, fr. *mon-eo*.

*μνη-μείον*, *μείου*, n.=*μνήμα*.

*μνημον-εύω*, (f. *μνημονεύσω*, p. *ἐμνημόνευκα*), 1. aor. *ἐμνημόνευσα*, v. n. [*μνήμων*, *μνήμων-ος*, "mindful"] ("To be *μνήμων*"; hence) *To bear in mind, recollect, remember*.

*μνημό-συνον*, *όνου*, n. [for *μνημόν-συνον*; fr. *μνήμων*, *μνήμων-ος*, (in act. force) "reminding";] ("The reminding thing"; hence) *A memorial, record, remembrance*.

*μογί-λλος*, *ος, ον*, adj. [for

μοιχο-λάλ-ος; fr. μόγις, "with difficulty, scarcely"; λάλ-έω, "to speak"] *Speaking with difficulty; scarcely speaking or able to speak; having an impediment in the speech.*

μόδιος, ον, m. [Gr. form of Lat. *modius*; a Roman dry measure equal to about "a peck" English] ("A modius or peck"; hence) *A measure or vessel containing the above quantity; a peck measure; in the English version translated bushel; iv. 21.*

μοιχο-ἄλῃς, αλῖδος, f. [μοιχο-ός, "an adulterer"] *An adulteress. At viii. 38 as Adj.: Adulterous.*

μοιχο-δομαι, -ῶμαι, v. mid. [id.] ("To be a μοιχός"; hence) *To commit adultery.*

μοιχε-ῖα, ἱας (trisyll.), f. [μοιχε-ύω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχε-εύω, f. μοιχεύσω, 1. aor. ἐμοίχενσα, v. n. [μοιχο-ός, "an adulterer"] *To be an adulterer, to commit adultery.*

μόνον, adv. [adverbial neut. of μόνος, "only"] *Only.*

μόνος, η, ον, adj. *Only, alone.*

μον-όφθαλμ-ος, ον, adj. [μόν-ος, "only"; ὀφθαλμ-ος, "an eye"] *Having an only eye, having only one eye.*

μορφή, ἥς, f. *Form, shape.*

μύλ-ικός, ἱκή, ἱκόν, adj. [μύλ-η, "a mill"] *Of, or pertaining to, a mill; mill-:—λίθος μύλ-ικός, a mill-stone.*

(μύρ-ιζω), 1. aor. ἐμύρῖσα, v. a. [μύρ-ον, "an unguent"] *To anoint.*

μύρῖσας, 1. aor. inf. of μύρῖζω.

μύρον, ον, n. *An unguent, sweet ointment of any kind.*

μυστή-ριον, ῖον, n. [obsol. μύστηρ=μύστης, "one initiated"]

("That which belongs to a μύστηρ"; hence) *A secret doctrine; a secret, mystery.*

\*Μωσῆς, ἑως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses; the great lawgiver of the Jews.*

Ναζαρέτ, f. indecl. *Nazareth; a city of Galilee.*

Ναζαρ-ηνός, ηνῆ, ηνόν, adj. [Ναζαρ-ά, another form of Ναζαρ-εί; see Ναζαρέτ] *Of, or belonging to, Nazara or Nazareth; Nazarene.—As Subst.: Ναζαρηνός, οὔ, m. A Nazarene.*

Ναζωραῖος, α, ον, another form of Ναζαρηνός.

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

νά-ός, οὔ, m. [for ναί-ός; fr. ναί-ω, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place, abode"; but in use restricted to a dwelling for a god; hence) 1. *A temple.—2. The inner temple at Jerusalem, i.e. the Holy of Holies.*

νάρθος, ον, f. *Nard, spike-nard.*

νεανί-σκος, σκου, m. dim., only in form [νεανί-ας, "a youth"] *A youth, young man;—at xvi. 5 used of the angel whom the women found sitting in the tomb in which Jesus had lain.*

νεκ-ρός, ροῦ, m.: 1.: a. Sing.: *One dead, a dead person.*—b. Plur. (so mostly): *The dead.*—2. *A dead body, a corpse* [akin to Sans. root नाḍ, "to perish"; in part. perf. pass. "dead"].

νέ-ος (i.e. νέφ-ος), α, ον, adj. *New* [akin to Sans. *nat-a*, "new"; cf. Lat. *nov-us*].

νέο-της, τητος, f. [νέος, (uncontr. gen.) νέο-ος, "new";

hence, "young"] ("The state of the *véos*"; hence) *Youth*.

**νεφ-έλη**, ἑλης, f. ("A thing pertaining to the sky or atmosphere"; hence) *A cloud* [akin to Sans. *nabh-as*, "the sky, the atmosphere"].

**νηστε-ῖα** (trisyll.), ἱας, f. [*νηστε-ῖω*, "to fast"] *Fasting*.

**νήστεις**, contr. masc. acc. plur. of *νήστις*; viii. 3.

**νηστ-εύω**, f. *νηστεύσω*, 1. aor. ἐνήστευσα, γ. n. [νήστ-ις, "not eating, fasting"] ("To be *νήστις*"; hence) *Not to eat, to fast*.

**νηστεύων**, ουσα, ον, P. pres. of *νηστεύω*.

**νήσ-τις**, τῖος or τῆος, adj. [for *νέ-εδ-τις*; fr. *νή*, "not"; *εδ-ω*, "to eat"] ("Not eating"; hence) *Without food, fasting*.

**νίπ-τω**, (f. *νίψω*), 1. aor. ἐνίψα, γ. a.: 1. Act.: *To cleanse by washing, to wash*.—2. Mid.: **νίπ-τομαι**, f. *νίψομαι*, 1. aor. ἐνίψάμην, *To cleanse by washing, to wash*, for one's self or on one's own part [prob. akin to Sans. root *NIJ*, "to cleanse"; cf. the earlier form of the word *νίζω*].

**νίψωνται**, 3. pers. plur. 1. aor. subj. mid. of *νίπτω*.

**νοεῖτω**, 3. pers. sing. contr. pres. imperat. of *νοέω*.

**νο-έω**, -ῶ, (f. *νοήσω*, p. *νένοηκα*), 1. aor. ἐνόησα, γ. n. [νό-ος, "the mind"] ("To use, etc., the mind"; hence) 1. *To perceive, comprehend, understand*.—2. *To consider, reflect, weigh in the mind, etc.*

**νόσος**, ον, f. *Sickness, disease*.

**νουνεχ-ῶς**, adv. [*νουνεχ-ής*, (fr. *νοῦν*, acc. of νόος, *νοῦς*, "mind, understanding"; *εχ-ω*, "to have"; hence) "having mind or understanding; discreet, prudent"] ("After the manner of the *νουνεχής*"; hence) *Discreetly, prudently, sensibly, etc.*

**νυμφ-ῖος**, ἱου, m. [*νύμφ-η*, "a bride"] ("One appertaining to a *νύμφη*"; hence) *A bridegroom, a husband*.

**νυμφ-ῶν**, ὠνος, m. [id.] ("A thing—here, room—having the *νύμφη*"; hence) *A bridal-chamber, bride-chamber*:—*νιοὶ τοῦ νυμφῶνος*, sons of the bride-chamber (called by the Greeks *νυμφαγωγοί*, leaders of the bride), i.e. friends or relatives who conducted the bride from her home to her husband's house.

**νῦν**, adv. *Now*:—*ἕως τοῦ νῦν*, until the present time [akin to Sans. *nu* or *nā*, "now"].

**νύξ**, νυκτός, f. *Night*:—*νυκ-τὸς καὶ ἡμέρας*, night and day; γ. 5; Gen. of time "when";—*νυκτὰ καὶ ἡμέραν*, (throughout) night and day; ιγ. 27; Acc. of "duration of time" [akin to Sans. *niṣa*, "night"; *naktam*, "by night"].

**ξέστης**, ον, m. [changed fr. Lat. *sextarius*, "the sixth part of a *congius*" = English "pint"; hence] *A pint measure; a pot generally*.

**ξηρ-αίνω**, f. *ξηράνω*, 1. aor. ἐξήρανα, γ. a. [*ξηρός*, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: **ξηρ-αίνομαι**, p. *ἐξήραμμαι*, 1. aor. ἐξηράνθην, (1. f. *ξηρ-ανθήσομαι*): a. Of a fountain, etc.: *To become, or be, dried up*; γ. 20.—b. Of a tree, plant, etc.: *To be dried up; to be withered; to wither away*.—c. Of a limb: *To be withered*.—d. Of a person suffering from demoniacal possession: *To waste, or pine away*.

**ξύλον**, λου, n. [*ξύ-ω*, "to scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence, as made of wood) *A staff, cudgel, etc.*

1. *ὁ, ἡ, τό*, definite article : 1. With Subst. : a. To point out (a) Some particular person or thing :—*τὰ ὄρη, the mountains*, i.e. those of Judaea ; xlii. 4.—(b) Some person or thing before mentioned :—*τοῦ τυφλοῦ* (viii. 23) refers to *τυφλόν*, viii. 23.—(c) What belongs, etc., to one :—*τοὺς μαθητάς, his disciples* ; viii. 14.—(d) The collected members of a class :—*τοὺς ἀνθρώπους, men in general*.—(e) The greater definiteness or individuality of something particularised by its own nature :—*ὁ ἥλιος*, i. 32 ; but at iv. 6 *ἥλιος* alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed :—*Θεός, God*, i.e. the Supreme Being, the Deity ; *ὁ Θεός, God*, i.e. the one or true God ; see *Θεός*.—b. With Personal names of individuals, the art. points out the person, (a) As the one just previously spoken of :—*ἀρεκεφάλισα Ἰωάννην*, vi. 6 ; *ἔλεγε γὰρ ὁ Ἰωάννης*, vi. 18.—This distinction, however, does not always hold good in the Gr. Test., as may be notably seen in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name :—*Ἰούδας ὁ Ἰσκαριώτης, Judas the Iscariot, or the man of Kerioth*.—2. With Adj. plur. used as subet. to denote the whole of the class specified by such word : *οἱ πτωχοί, the poor*, i.e. *all who are poor*.—3. : a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun : *τὸ ἀγαπᾶν*, xii. 33 ; *ἐν τῷ σκεῖπειν*, iv. 4.—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause" :—*τοῦ σκεῖπαι, in order to sow* ; iv. 3.—4. The masc. or fem. art. with Gen. of the

name of a person denotes the son (also daughter) or mother of such person :—*Ἰακώβον τὸν τοῦ Ζεβεδαίου* (supply *υἱόν*), *James the son of Zebedee* ; i. 19 ;—*Μαρίαν, ἡ τοῦ Ἰακώβου* (supply *μήτηρ*), *Mary, the mother of James* ; xvi. 1—5. With participles = Lat. *is, etc., qui, he, etc., who* :—*οἱ ισχυότες, those who are strong, or in health* ; ii. 17 ; *τῷ δαιμονιζομένῳ, to him that was possessed by the devil* ; v. 16.—6. With Adverbs the art. forms, a. An adjectival expression :—*εἰς τὰς κύκλῳ κώμας, into the surrounding villages*.—b. A complex noun :—*εἰς τὰ ὀπίσω, (to) the things behind*, i.e. *back, or back again* ;—for *οἱ παρ' αὐτοῦ* see *παρά*.—7. Masc. art. plur. with *περί* and Acc. of the name of a person, or of a pron. referring to a person, denotes that person's followers, etc. :—*οἱ περὶ αὐτόν, those around him*, i.e. *his followers or disciples* ; iv. 10.—8. The neut. art. : a. With dependent Gen. denotes the thing, etc., of, or pertaining to, a person, etc. ; e.g. *τὰ τοῦ Θεοῦ, τὰ τοῦ Καίσαρος*, etc.—b. Fold. by a prep. and its case denotes the thing, etc., connected with that which such prep., etc., points out : *τὰ πρὸς τὴν θύραν, (the things) at the door*, i.e. *the parts of the house at the door*.—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, etc., a substantival power, and renders it much about equivalent to a dependent clause :—*ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, τὸ εἰ δύνασθαι πιστεῦναι, but Jesus said to him, if thou canst believe* ; ix. 23.—10. Joined to a Nom. in the place of a Voc. : *τὸ κοράσιον, maiden!* [akin to Sans. *sa*, "one"].

2. *ὁ, ἡ, τό*, demonstr. pron. :



*He, she, it*:—τοὺς μὲν . . . τοὺς δέ, *some . . . others*; xii. 5 [akin to Sans. *ta*, "he, she, it"].

ὁδ-ός, οὐ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative:—ὁδὸν ποιεῖν, (*to make one's way*, i.e.) *to proceed onwards, advance*.—2. *A journey*, etc. [akin to Sans. root *hād*, in force of "to approach"].

ὀδούς, ὀντος, m. ("The eating thing"; hence) *A tooth* [prob. = ἔδου-ς for ἔδοντ-ς, fr. ἔδω, *to eat*]; cf. Sans. *dantas*, "a tooth"].

οἰκ-ία, ἱας, f. [οἰκ-ίω, "to inhabit"] ("An inhabiting"; hence): 1. *A house, dwelling, abode, habitation*.—2. *A house or family*.—3. *Substance, property, family-means*.

οἰκ-ο-δεσπότης, δεσπότης, m. [οἰκ-ος, "a house"; (ο) connecting vowel; δεσπότης, "a master"] *A master of a house*.

οἰκ-ο-δομ-έω, -ῶ, f. οἰκοδομήσω, 1. aor. ᾠκοδόμησα, v. a. [for οἰκ-ο-δεμ-έω; fr. οἰκ-ος, "a house"; (ο) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct*, etc.

οἰκοδομ-ή, ῆς, f. [οἰκοδομ-έω, "to build"] ("A building," as an act; hence, concrete) *A building*; i.e. a thing built; *an erection, structure*, etc.

οἰκοδομήσω, fut. ind. of οἰκοδομῶ.

οἰκοδομῶν, οὔσα, οὖν, contr. P. pres. of οἰκοδομῶ.

οἰκ-ος, ου, m. ("That in which one sits down"; hence) *A house*:—εἰς οἶκόν ἐστι, *he has gone into the house, and is there* [akin to Sans. *veś-a*, "a house"; fr. root *viq*, "to sit down"; cf. Lat. *vic-us*].

οἶνος, ου, m. *Wine*.

οἶος, α, ου, adj. *Such as; of such a sort, or kind, as*.

ὀλίγον, adv. [adverbial neut. of ὀλίγος; see ὀλίγος] 1. *A little way, a short distance*.—2. *A little while, a short time*.

ὀλίγος, η, ου, adj.: 1. In number or amount: *Small, little*.—2. Of distance: *Small, little, short*.—3. Of time: *Little, short*.

ὀλοκαύτω-μα, μάτος, n. [for ὀλοκαύτο-μα; fr. ὀλοκαυτό-ω, "to burn—hence, to offer in sacrifice—whole"] ("That which is burnt, or offered in sacrifice, whole"; hence) *A whole burnt-offering*.

ὅλ-ος, η, ου, adj.: 1. *Whole, entire, complete*.—2. *The whole* of that denoted by the subst. to which it is in attribution [akin to Sans. *sarv-a*, "all, whole, entire"].

ὄμ-μα, μάτος, n. [for ὄμ-μα; fr. root ὀμ, "to see"] ("That which sees"; hence) *An eye*.

ὄμ-νυμι, (f. ὀμῶμαι, later ὀμῶσω, p. ὀμώμοκα), 1. aor. ὤμοσα, v. n.: 1. *To swear, to affirm with an oath, as an assurance*; vi. 23.—2. *To swear; to utter swearing or imprecations*; xiv. 71 [prob. akin to Sans. root *yam*, "to restrain"].

ὀμνυναι, pres. inf. of ὀμνυμι.

ὅμοι-ᾶζω, v. n. [ὅμοι-ος, "like"] *To be like or similar, to resemble*.

ὅμ-οιος, οια, οιον, adj. *Like, similar* [akin to Sans. *sam-a*, in force of "like," etc.].

ὅμοι-όω, -ῶ, f. ὀμοιώσω, 1. aor. ὤμοιώσα, v. a. [ὅμοι-ος, "like"] ("To make ὅμοιος"; hence) *To liken, compare*, etc.

ὅμοι-ως, adv. [id.] ("After the manner of the ὅμοιος"; hence) *In like manner*.

ὀμοιῶσμεν, 1. pers. plur. 1. aor. subj. of ὀμοιώω.

**δνειδ-ίζω**, (f. *δνειδίσω* and *δνειδῶ*, p. *ἀνειδίκα*), 1. aor. *ἀνειδίσσας*, v. a. [*δνειδ-ος*, "a reproach"] *To reproach, upbraid*.

**δ-νο-μα**, *ματος*, n. [for *δ-γνο-μα*; fr. root *γνο*, short form of *γνω* (see *γ-γνώσκω* in *γ-γνώσκω*), with *δ* as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name by which a person or thing is known or distinguished*. — 2. *Fame, reputation, renown*, by which a person's name is spread abroad. — 3. *Authority, power, command*.

**δντ-ως**, adv. [*ῶν*, *δντ-ος*, "being"; part. pres. of *εἰμί*, "to be"] ("After the manner of *ῶν*"; hence) *In reality, really, truly*.

**δξ-ος**, *εος ους*, n. [*δξ-ύς*, "sharp"] ("That which is *δξ-ύς*"; hence) *Sharp, or sour, wine; vinegar*.

**δπισθε** (before a vowel *δπισθεν*), adv. *Behind*.

**δπίσω**, adv.: 1. Of place: a. *After, behind*. — b. With Gen.: *After, or behind, one*. — 2. Of time: *After, subsequently to, later than*.

**δπου**, adv.: 1. Of place: *Where*:—*δπου ἄν* or *ἐάν*; see 2. *ἄν*, no. 2, and 2. *ἐάν*. — 2. Of time: *When* [either akin to obsol. *δπός* = obsol. *πός*, akin to Sans. *ka*, "who"? or lengthened fr. *πῶ*, "where"].

**δπως**, adv. [either fr. obsol. *δπός* (see *δπου*); or lengthened fr. *πῶς*, "in what way," etc.] 1. *In what way or manner; how*. — 2. *That, in order that*.

**δράω**, -*ω*, f. *δφωμαι*, p. *ἐωράκα*, v. a. and n.: 1. Act.: *To see*. — 2. Neut.: *To see, look*; 1. e. *to take heed, beware*.—Imperat. pres. sing. and plur.: *δρᾶ*, *δρᾶτε*: (a) *Take heed, etc*,

that you, etc., do something. — (β) With a negative: *Take heed, etc., that you, etc., do not*. — 3. Mid.: (*δρᾶσθαι*, -*ωμαι*). f. *δφωμαι*, *To see for one's self*. — 4. Pass.: *δρᾶσθαι*, -*ωμαι*, (p. *ἐωράμαι* and *δμμαι*), 1. aor. *ᾤφθην*. (1. f. *ᾤφθίσομαι* and later *οραθήσομαι*), *To be seen, to appear*.

**δργ-ή**, *ης*, f. [*δργ-άω*, in force of "to be eager"] ("Eagerne-ss"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, passion, anger*.

**δρθ-ώς**, adv. [*δρθ-ός*, "right, correct"] ("After the manner of the *δρθός*"; hence) *Rightly, correctly*.

**δρῖ-ον**, *ου*, n. [*δρῖ-ος*, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) Of a country: 1. *A border, frontier, limit*. — 2. *A country, district, region*.

**δρκ-ίζω**, v. a. [*δρκ-ος*, "an oath"] ("To tender an oath to" a person; hence) With Acc. of person and Acc. of that to which the oath relates: *To adjure one by*.

**δρκ-ος**, *ου*, m. [for *ῥέργ-ος*; fr. *ῥέργω*=*εἰργω*, "to shut in, restrain"] ("That which restrains"; hence, morally) *An oath as restraining a person from violating his word, etc*.

(*δρμ-άω*, -*ω*, f. *δρμησω*, p. *ᾤρμηκα*), 1. aor. *ᾤρμησα*, v. n. [*δρμ-ή*, "a start, setting out"] ("To make a start," etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

**δρος**, *εος ους*, n. *A mountain*.

(*δρύσσω*, *δρύττω*, f. *δρυξω*), 1. aor. *ᾤρυξα*, v. a.: 1. *To dig*. — 2. *To dig a place for*.

(*δρχ-έομαι*, -*οῦμαι*, f. *δρχήσομαι*), 1. aor. *ᾤρχησάμην*, v.

mid. [prob. ὄρχ-ος, "a row" of trees] ("To stand, etc., in, or to form a row" for the purpose of dancing; hence) *To dance whether with others or by one's self.*

ὄρχησάμενος, η, ον, P. 1. aor. of ὄρχομαι.

ὅς, ἥ, ὅ, pron. demonstr. and rel.: 1. Demonstrative = οὗτος, *This, that*:—ὁ μὲν . . . ἄλλο δέ, *one (seed) . . . and another (seed)*; iv. 4.—2. Relative: *Who, which*:—μέχρις οὗ (supply χρόνον), *up to what time or the time that; until*; xiii. 10;—ἐν ᾧ (supply χρόνῳ), *(in the time in which; i.e.) while, whilst*; ii. 19.—a. By attraction the relative (a) is put in the case of the antecedent, instead of that required by the verb on which it depends:—τῇ παραδόσει, ἥ παρεδώκατε for ἣν, etc.; vii. 13; cf., also, xiii. 19; xiv. 72.—(b) Takes the subst. out of the demonstrative clause into its own clause and its own case:—ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος for Ἰωάννης; οὗτος, etc.; vi. 16; cf., also, xii. 10.—(c) Takes the gender of an explanatory word instead of the gender of the word to be explained, and to which it relates:—τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, for ἡ; xv. 16.—b. When the relative refers to a word or clause which is to be explained, it is put in the neut. nom. sing. in connection with ἐστί, etc.:—Βουεργές, ὃ ἐστὶ υἱοὶ Βροντῆς; iv. 17;—Ταλιθὰ κούμι, ὃ ἐστὶ μεθρημηνεύμενον, τὸ κοράσιον, σοὶ λέγω ἔγειραι; v. 41.—c. The demonstrative pron. is frequently omitted before the relative:—προσένεγκε . . . ἃ προσέταξε Μωσῆς, for ἐκεῖνα ἃ; i. 44.—d. For ὅς ἂν, ὅς ἐάν, etc., see 2. ἂν and 2. ἐάν.—e. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when

this is the case, the demonstrative is both emphatic and explanatory:—ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, *whose little daughter—hers, I mean—had an unclean spirit*; vii. 25 [prob. akin to Sans. rel. pron. ya, "who, which"].

ὅσον; see ὅσος, no. 3.

ὅσος, η, ον, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*.—As Subst.: a. ὅσοι, ὢν, m. plur.: *As many as*.—b. ὅσα, ὢν, n. plur. *As many things as, how many things*.—3. Of degree: *As much as, how much*.—Adverbial neut.: ὅσον, *By how much*; vii. 36.

ὅς-περ, ἥ-περ, ὅ-περ, pron. rel. [ὅς, "who"; περ; see πέρ] *Who indeed, etc.*

ὅς-τις, ἥ-τις, ὅ-τι, pron. [ὅς, "who"; τίς, "any"] 1. Indefinite: ("Any one who, any thing which"; i.e.) *Whoever, whatever person or thing*.—2. Relative: Referring to a definite person, etc., but with a certain general notion attaching to it: *Who*.—3. Interrogative: *What?*

ὀσφύς, ὄος, f. *The hip, the loins*.

ὅτ-αν, adv. [ὅτ-ε, "when"; ἄν, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.; but at iii. 11, with Indic.: *At whatever time, whenever, whensoever*.

ὅτε, adv. *When*.

1. ὅτι, adv. [adverbial neut. of ὅστις; see ὅστις, no. 3] *For what reason, why, wherefore*.—N.B. This word is written ὅτι and ὅττι, to distinguish it from ὅτι, "that"; see following word.

2. ὅτι, adv. and conj.: 1. Adv.: a. *That*.—b. Often used, esp. in Gr. Test., after a verb, etc., denoting "speaking," etc., before the quoted words of another

person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—λέγων, ὅτι πεπληρωται ὁ καιρός, *saying, the appointed time is fulfilled*; i. 15.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that*.

οὐ (before a consonant, οὐκ before a soft vowel, before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μή (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—δύναμαι, *to be able*; οὐ δύναμαι, *to be unable*; ἐθέλω, *to be willing*; οὐκ ἐθέλω, *to be unwilling*.

οὐά, interjection, expressive of irony or mockery: *Αἶ, hah!*

οὐαί, interjection, expressive of grief, etc.: *Woe!*

οὐδέ, conj. and adv. [οὐ, "not"; δέ, "and"]: 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor*.—2. Adv.: *Not even*.

οὐδ-εις, οὐδε-μία, οὐδ-έν, adj. [οὐδ-έ, "not even"; εις, "one"] *Not even one, not one*;—at xi. 2 with Gen. of "thing distributed."—As Subst.: a. οὐδεις, m. *No one, nobody*;—after a negative. *any one, any body*.—b. οὐδέν, n. *Nothing*;—after a negative, *any thing*.

οὐδέ-ποτε, adv. [οὐδέ, "not even"; ποτέ, "at any time"] *Not even at any time, never at any time, never*.

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, "not"; έτι, "any longer"] *Not any longer, no longer, no more*;—after a preceding negative, *any longer, any more*.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, "not"; πω, "yet"] *Not yet, not as yet*.

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens*.

οὖς, ὠτός, n. *An ear*.

οὖσα, οὖσι, fem. nom. sing., and masc. and neut. dat. plur. of ὤν.

οὐ-τε, conj. [οὐ, "not"; τε, "and"] *And not, nor*:—οὐτε . . . οὐτε, *neither . . . nor*.

οὗτος, αὕτη, τοῦτο, pron. dem. *This*.—As Subst.: a. Masc.: οὗτος, *This man*.—Plur.: *These men, these*.—b. Fem.: αὕτη, *This woman, she*.—c. Neut.: (a) τοῦτο, *These things, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως, (before a consonant οὕτω), adv. [οὗτος, "this"] *In this way or manner; thus, so*.

ὄφθαλμός, ὄαλμοῦ [prob. akin to root ὄπ, "to see"] ("The seeing thing"; hence) *An eye*, whether actually or figuratively.

ὄφεις, acc. plur. of ὄφις.

ὄφ-ις, εως, m. *A snake, serpent* [prob. akin to Sans. *ahī*, "a snake"].

ὄχλος, ον, m. *A crowd, multitude, throng of people*.

ὄψε, adv. *Late in the day, at or towards evening*.

ὄψ-ις, ια, ιον, adj. [ὄψ-ε; see ὄψε] ("Pertaining to ὄψε"; hence) *Towards the latter part of the day, drawing towards evening, late in the afternoon*.—As Subst.: ὄψις, ιας, f. *The latter part of the day, late afternoon, early evening*.

ὄψομαι, fut. ind. of ὄραω.

παθεῖν, 2. aor. inf. of πάσχω.

παθή, 3. pers. sing. 2. aor. subj. of πάσχω.

παθών, οῦσα, όν, P. 2. aor. of πάσχω.

παιδί-θ-θεν, adv. [παιδί-ον, "a little child"; (ο) connecting vowel; suffix *θεν*, "from"] *From*

a little child, from early years or childhood.

παιδ-ιον, ἱον, n. dim. [παῖς, παιδ-ός, "a child"] A little, or young, child, whether male or female.

παιδ-ισκη, ἰσκη, f. dim. [id.] A little, or young, female child; a little, or young, girl; a maiden.

παίω, (f. παίσω and παιήσω, p. πέπαικα), 1. aor. ἐπαίσα, v. a. To strike, smite, inflict blows upon; —at xiv. 47 applied to the use of a sword.

πάλαι, adv. Long ago, long since.

πάλαι-ός, á, óν, adj. [πάλαι, "long ago"] ("Of, or belonging to, παλαι"; hence) Old; — in Mark only of wine-skins and garments; —at ii. 21 with παλαι-οῦ supply ἱματίου.

πάλιν, adv.: 1. Again, a second time. — 2. Again, back again.

πάμ-πολυς, πόλλη, πολυ, adj. [for πάντ-πολυς; fr. pās, παντ-ός, "all"; πολύς, "great" in number] Exceedingly, or very, great; very numerous.

παντ-ἄχθεν, adv. [πᾶς, παντ-ός, "all"] From all quarters or sides.

παντ-ἄχου, adv. [id.] Every where, in all directions.

πάντ-οτε, adv. [id.] Always, at all times.

παρά, prep. gov. gen., dat., and acc.: 1. With Gen.: From the side of, from: —οἱ παρ' αὐτοῦ, those coming from the side of him, i.e. his friends; iii. 21; —τὰ παρ' αὐτῆς πάντα, the whole of the things coming from her; i.e. all her property or means; v. 26. — 2. With Dat.: With. — 3. With Acc.: Beside, near [akin to Sans. pará, "away"].

παρᾶ-βάλλω, (f. παρᾶβάλλω, p. παρᾶβέβηκα), 2. aor. παρέ-

βάλλον, v. a. [παρά, "beside"; βάλλω, "to throw"] ("To throw beside"; hence, "to set side by side"; hence) To compare.

παρᾶβάλλωμεν, 1. pers. plur. 2. aor. subj. of παραβάλλω.

παραβολ-ή, ῆς, f. [for παραβαλ-ή; fr. παρᾶβάλ-λω, "to compare"] ("A comparing"; hence) 1. A comparison, illustration. — 2. A parable.

παρ-αγγέλλω, (f. παρ-αγγελάω, p. παρήγγελα), 1. aor. παρήγγελα, v. a. [παρ-ά, "from"; ἀγγέλλω, "to convey a message"] ("To convey a message from" one; hence, "to pass the word" from soldier to soldier; hence) With Dat.: To order, command, bid, give orders to.

παρᾶ-γίνομαι, (f. παρᾶ-γενήσομαι), 2. aor. παρεγενόμην, v. mid. [παρά, "near"; γίνομαι, "to be"] 1. To be near, to be at hand. — 2. To arrive, come up.

παρ-ἄγω, (f. παρᾶέω), v. n. [παρ-ά, "by"; ἄγω, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) To pass by or along.

παρᾶγων, οὔσα, ον, P. pres. of παρᾶγω.

παρᾶδεδώκεισαν, 3. pers. plur. of παραδίδωκειν; see παραδίδωμι.

παρᾶ-δέχομαι, f. παρᾶδέχομαι, v. mid. [παρά, "from"; δέχομαι, "to receive"] ("To receive from" one; hence) To receive to one's self, accept, etc.

παρᾶδίδους, οὔσα, ον, P. pres. of παραδίδωμι.

παρᾶ-δίδωμι, f. παραδώσω, p. παραδέδωκα, 1. aor. παρέδωκα, 2. aor. παρέδων, (pluperf. without augment, παραδεδώκειν), v. a. and n. [παρά, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. Act.: a. Of a tradition, etc.: To hand

*down, transmit, deliver.*—b.: (a) *To give up, surrender* into the hands of another.—(b) *To deliver up, betray.*—c. With ellipse of *εις την φυλακὴν* (which is given in Acts viii. 3), *To deliver up to a judge, etc., and throw into prison*; i. xiv.—2. Neut. or in reflexive force: *Of the produce of the soil*: ("To give itself up"; hence) *To present, or offer, itself; to put itself forth*; iv. 29.—Pass.: *παρὰ-δίδομαι*, i. aor. *παρεδόθην*, i. f. *παράδοθήσεται*.

*παρὰδοθήναι*, i. aor. inf. pass. of *παράδιδωμι*.

*παρὰδοθήσομαι*, i. fut. ind. pass. of *παράδιδωμι*.

*παρὰδο-σις*, *σεως*, f. [*παράδιδωμι*, "to hand down," through a verbal root *παραδο*, i.e. *παρά* and *δο*; see *δίδωμι* at end] ("A handing down"; hence) *A tradition*.

*παρὰδο*, 3. pers. sing. 2. aor. subj. of *παράδιδωμι*.

*παρὰ-κἀλέω*, -*καλῶ*, i. *παρακἀλῶ* and later *παρακαλέσω*, i. aor. *πᾶρεκάλεσα*, v. a. [*παρά*, "to"; *καλέω*, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech.*

*παρὰκἀλῶν*, οὔσα, οὖν, contr. p. pres. of *παρακαλέω*.

(*παρ-ἀκολουθέω*, -*ἀκολουθῶ*), f. *παρακολουθήσω*, p. *παρηκολούθηκα*, v. n. [*παρά*, "beside"; *ἀκολουθέω*, "to follow"] ("To follow beside or close"; hence) With Dat.: *To accompany, attend*;—at xvi. 17 *παρακολουθήσει* has for its Subject *σημεῖα*, the ncm. plur. of a neut. noun.

*παρὰ-λαμβάνω*, f. *παράληψομαι*, 2. aor. *παρέλαβον*, v. a. [*παρά*, "from"; *λαμβάνω*, "to take"] ("To take from" the hands of another; hence) 1. *To*

*take to one's self, to take with one, as a companion, witness, etc.*; v. 40; ix. 2; xiv. 43.—2. *To receive*;—at vii. 4. followed by Inf. mood expressing "aim or object."

*παρὰλῦ-τικός*, *τικῆ*, *τικίν*, adj. [for *παραλυσ-τικός*; fr. *παράλυσ-ις*, "palsy, paralysis"] ("Pertaining to *παράλυσις*"; hence) *Affected with paralysis.*—As Subst.: *παραλυτικός*, οὐ, m. *One who has paralysis; a paralytic.*

*παρὰ-πορεύομαι*, v. mid. [*παρά*, "past, by"; *πορεύομαι*, "to go"] *To go past or by; to pass along.*

*παρὰ-πτω-μα*, *μάτος*, n. [*παρά*, "beside"; *πτω*, a root of *πίπτω*, "to fall"] ("That which falls beside" the mark; hence, with reference to the divine requirements, "that which misses" them; hence) *A sin, wickedness*, whether from falling short of what God enjoins, or from transgressing it.

*παρὰσκευ-ή*, *ῆς*, f. [*παρασκευάζω*, "to prepare," through verbal root *παρασκευ*] ("A preparing, preparation"; hence) Among the Jews: *Preparation-time* or *Preparation-day*; i.e. the day on which preparation was made for the Sabbath day which followed it, and on which work was not to be done; xv. 42.

*παρὰ-τηρέω*, -*τηρῶ*, i. aor. *παρετήρησα*, v. a. [*παρά*, "beside"; *τηρέω*, "to watch"] ("To watch beside" one; hence) *To watch narrowly, observe closely.*

*παρὰ-τίθημι*, f. *παράθσω*, i. aor. *παρέθηκα*, v. a. [*παρά*, "beside"; *τίθημι*, "to put or place"] *To put, or place, beside* a person when reclining in order to take a meal; *to set before* one;—constructed fully with Acc. of thing and Dat. of person; hence,

at vi. 41 supply αὐτοὺς (= ἄρτους) after παραθῶσιν;—at viii. 6 supply αὐτοὺς (= ἄρτους) and αὐτῷ (= τῷ ὄχλῳ) after παραθῶσι, and αὐτοὺς (= ἄρτους) after παρέθηκεν;—at viii. 7 supply αὐτῷ (= τῷ ὄχλῳ) after παραθεῖναι.

**παῖρ-ἄ-φέρω**, 2. aor. παρήνεγκον, v. a. [παρά, "from"; φέρω, "to bear or carry"] *To bear, or carry, away; to take away, remove.*

**παρέδωκα**, 1. aor. ind. of παραδίδωμι.

**παρένεγκε**, 2. pers. sing. 2. aor. imperat. of παρᾶφέρω.

**παῖρ-έρχομαι**, f. παρελεύσομαι, p. παρελήλυθα, 2. aor. παρήλθον, v. mid. [παρά, "by, past"; έρχομαι, "to come or go"] 1. With Acc.: *To come, or go, past or by a person, etc.*—2. *To pass away; i.e. a. Of heaven and earth: To come to nothing, to be removed, to perish, etc.*;—xiii. 31, where παρελεύσεται has a composite Subject ὁ οὐρανὸς καὶ ἡ γῆ; but as the two are regarded as speaking of one thing this verb is in the singular.—b. Of words: *To be of no effect, to fail of accomplishment; xiii. 31.*—c. Of a particular season: *To depart, to pass, without bringing trial or suffering; xiv. 35.*—d. Of a generation of men: *To pass from the earth, etc.; xiii. 30.*

**παρέστηκα**, perf. ind. of παρίστημι.

**παρεστηκόσιν**, masc. dat. plur. of παρестηκώς.

**παρεστήκως** (syncopated παρεστώς), vĩa, ός, P. perf. of παρίστημι.

**παρεστώς**; see παρестηκώς.

**παρεστῶτες**, masc. nom. plur. of παρестώς.

**παρετήρουν**, contr. imperf. ind. of παρᾶτηρέω.

**παῖρ-έχω**, f. παρέξω (and παρασχέω, D. παρέρχηκα), v. a.

[παρ-ά, "beside"; έχω, "to have or hold"] ("To have, or hold, beside" a person, etc.; hence) *To cause, occasion, bring, etc.*

**παῖρ-ίστημι**, f. παρατήσω, p. παρέστηκα, pluperf. παρειστήκειν, 1. aor. παρέστησα, 2. aor. παρέστην, v. a. and n. [παρ-ά, "beside"; ίστημι, "to cause to stand—to stand"] 1. Act.: In pres., imperf., 1. fut. and 1. aor.: ("To cause to stand beside"; hence) *To place, or set, beside.*—2. Neut.: In perf., pluperf., and 2. aor.: a. Of persons: *To stand beside, by, or near.*—b. Of time, etc.: *To be at hand, to be near.*

**παῖρ-όμοιος**, ομοία, όμοιον, adj. [παρ-ά, "beside, near"; όμοιος, "like"] ("Near and like"; hence) *Much about the same, of nearly the same kind or sort.*

**παῖρ-ῥη-σῖα**, σῖας, f. [for παντ-ρε-σῖα; fr. πᾶς, παντ-ός, "all"; ρε, root of obsol. ρέ-ω, "to say"] ("A saying all things or every thing" that one pleases; hence) Of speech: *Freedom, boldness.*

**πᾶς**, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of;—at v. 5, with διὰ παντός supply χρόνου, (through all time; i.e.) continually, always, for ever.*—b. *Every.*—As Subst.: (a) πᾶς, παντός, m. *Every one, each man.*—(b) πᾶν, παντός, n. *Every thing.*—2. Plur.: *All.*—As Subst.: a. πάντες, ων, m. plur.: *All men or persons, all;—oi πάντες, the whole of them; i.e. at xiv. 64 the whole of the Sanhedrim.*—b. πάντα, ων, n. plur. *All things.*—3. In a restricted or qualified force: *All, in the meaning of a very large number of; i. 5.*—As Subst.: πάντες, ων, n. plur. *All men; i.e. very many men; i. 37.—4.*

Position of *πᾶς*:—When the subst., preceded by the article, is to be strongly marked, *πᾶς* is placed either before the article or after the subst.:—*πᾶς ὁ ὄχλος*, *all THE MULTITUDE*; iv. 1:—*οἱ Ἰεροσολυμίται πάντες*, *all THE MEN OF JERUSALEM*; i. 5; cf. above, no. 3.

\**Πάσχα*, n. indecl. ("A passing over"; hence, "a sparing") *The Passover*; i.e. a. The Jewish feast of seven days kept annually in commemoration of God's deliverance of His people from Egyptian bondage; xiv. 1.—b. The Supper at which the Jews ate the Paschal lamb; xiv. 12; 14.—c. The Paschal lamb itself; xiv. 12.

*πάσχω*, (f. *πείσομαι*), p. *πίπονθα*, 2. aor. *ἐπάθον*, v. a. irreg. [for *πᾶθ-σχω*, fr. root *παθ*] *To suffer* [akin to Sans. root *BADH*, "to press hard, torture," etc.].

*πάτάσσω*, f. *πάταξω*, 1. aor. *ἐπάταξα*, v. a. *To strike, smite*, wound, esp. with a deadly blow.

*πᾶ-τήρ*, τέπος τρός, m. ("A protector"; also "a nourisher"): 1. *A father*, a. one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people [akin to Sans. *pitr*, fr. root *PA* "to protect, to nourish"; cf. Lat. *pater*].

*πατρίς*, ἰδός, f. [πατήρ, πατρ-ός, "a father"] ("That which belongs to one's father or fathers"; hence) *Fatherland*, native country, land of one's birth.

*πέδ-η*, ης, f. [for πόδ-η; fr. πούς, ποδ-ός, "a foot"] ("A thing pertaining to the foot"; hence) *A feller*;—mostly plur.

*πέζῃ*, adv. [adverbial fem. dat. sing. of *πέζος*, "on foot"] *On foot*. afoot.

*πέθω*, f. *πείσω*, (p. *πέπεικα*), 1. aor. *ἐπεισα*, v. a.: 1. Act.: *To persuade*.—2. Mid.: (*πέθομαι*, f. *πείσομαι*), 2. p. *πέποιθα*, with

*ἐπί*: *To trust in, rely upon, have confidence in*.

*πειν-άω*, -ᾶ, f. *πεινάσω*, (and *πεινήσω*, p. *πεπείνηκα*), 1. aor. *ἐπεινάσα* (and *ἐπεινήσα*), v. n. [*πείν-α*, "hunger"] ("To have *πεινα*"; hence) *To feel hungry, to be hungry*;—at il. 27 *ἐπεινάσεν* has a compound subject (viz. αὐτός and οἱ μετ' αὐτοῦ), but it is put in the sing. as αὐτός, which is nearest to it, is to be brought prominently forward.

*πειρ-άζω*, 1. aor. *ἐπειράσα*, v. a. [*πειρ-α*, "a trial or proof"] 1. *To make trial or proof of a person*; viii. 11, etc.—2. *To seek to draw into evil, to tempt to sin*; i. 13.—Pass.: *πειρ-ᾶζομαι*, 1. aor. *ἐπειράσθην*.

*πειρασμός*, μου, m. [for *πειραδ-μός*; fr. *πειράζω* (= *πειράδ-σω*), "to tempt"] *Temptation*.

*πέμπω*, f. *πέμψω*, (p. *πέπομφα*), 1. aor. *ἐπέμψα*, v. a. *To send*.

*πέμψον*, 2. pers. sing. 1. aor. imperat. of *πέμπω*.

*πενθερά*, ἄς, f. *A mother-in-law* [akin to Sans. root *BANDH*, "to bind"; and so, literally, "she who binds"].

*πενθ-έω*, -ᾶ, (f. *πειθήσω*, p. *πεπένθηκα*), 1. aor. *ἐπένθησα*, v. n. [*πένθ-ος*, "grief"] ("To have *πένθος*"; hence) *To grieve, mourn, sorrow*.

*πενθῶν*, οὔσα, οὖν, contr. P. pres. of *πενθέω*.

*πεντάκις-χίλιοι*, χίλια, χίλια, num. adj. plur. [*πεντάκις*, "five times"; χίλιοι, "a thousand"] ("Five times a thousand"; i.e.) *Five thousand*.—As Subst.: *πεντάκιςχίλιοι*, ὧν, m. plur. *Five thousand men*.

*πέντε*, num. adj. indecl. *Five*;—at vi. 38 supply ἄρτους with *πέντε* [akin to Sans. *pañchan*, "five"].



**πεντ-ή-κοντα**, num. adj. indecl. *Fifty*;—at vi. 40 supply *ἀνδρας* with *πεντήκοντα* [*πέντ-ε*, “five”; (η) connecting vowel; *κον* (= *gan*, in Sans. *daśan*), “ten”; *τα*, suffix (= Lat. *tus*), “provided with”; and, so, literally, “provided with five tens”].

**πεποιθώς**, *via*, *ός*, P. perf. mid. of *πειθω*.

**πεπωρωμένος**, *η, ον*, P. perf. pass. of *πωρω*.

**περ**, enclitic particle, emphasizing the word to which it is subjoined.

**πέραν**, adv. *Beyond*; sometimes with Gen.:—*τὸ πέραν*, the further side, the country beyond; see i. 6 [lengthened fr. *πέρα*, and akin to Sans. *para*, “distant, being beyond”].

**περί**, prep. gov. gen. (dat.) and acc.: 1. With Gen.: (“Around, about”; hence) *About, concerning, respecting*.—2. With Acc.: a. Locally: *Around, about*;—*οἱ περὶ Τύρον*, those about Tyre; i.e. dwelling around it; iii. 8.—b. Of time: *About, near*.

**περὶ-ἄγω**, imperf. *περιῆγον*, v. n. [*περί*, “around”; *ἄγω*, “to lead”] (“To lead” a person, etc., “around”; hence, in reflexive force, “to lead one’s self around”; hence) *To go around or about*;—at vi. 6 follid. by Acc. of place dependent on prep. in verb.

(**περὶ-βάλλω**), f. *περιβᾶλῶ*, 2. aor. *περιβάλλον*, v. a. [*περί*, “around”; *βάλλω*, “to throw or cast”] 1. Act.: *To throw, or cast, something around one, etc.*—2. P. perf. pass. with Acc. of garment, etc. as Acc. of “Respect”: (“Cast around as to”; hence) *Clothed in or with; covered with*; xiv 51; xvi. 5.

**περίβεβλημένος**, *η, ον*, P. perf. pass. of *περιβάλλω*.

(**περὶ-βλέπομαι**), imperf. *περιβλεπόνην*, (f. *περιβλέψομαι*),

1. aor. *περιέβλεψάμην*, v. mid. [*περί*, “around”; *βλέπομαι* (mid. of *βλέπω*), “to look”] 1. With Acc.: *To look around upon*;—at iii. 34 strengthened by *κύκλω*.—2. Alone: *To look around*;—at v. 32 follid. by inf. to denote “purpose or intention.”

**περιδράμῶν**, *οὔσα, ὄν*, P. 2. aor. of *περιτρέχω*.

**περιπατέι**, contr. 3. pers. sing. imperf. ind. of *περιπατέω*.

**περίθεις**, *εἶσα, ἐν*, P. 2. aor. of *περιτίθημι*.

**περὶ-καλύπτω**, (f. *περικαλύψω*), 1. aor. *περιέκάλυψα*, v. a. [*περί*, “around”; *καλύπτω*, “to cover”] (“To cover around”; hence) *To cover over, to envelope in a covering*.

**περὶ-κειμαι**, (f. *περικεῖσομαι*), v. mid. [*περί*, “around”; *κειμαι*, “to lie”] (“To lie around”; hence) *To be put around; to hang, or be hung, around*;—at ix. 42 strengthened by *περί*.

**περὶ-λύπ-ος**, *ον*, adj. [*περί*, in “intensive” force; *λύπ-η*, “grief”] (“Being exceedingly in grief”; i.e.) *In deep grief, very sorrowful, etc.*

**περίπατει**, contr. 2. pers. sing. pres. imperat. of *περιπατέω*.

**περὶ-πατέω**, -*πατῶ*, f. *περιπάτησω*, 1. aor. *περιέπατησα*, v. n. [*περί*, “around”; *πατέω*, “to walk”] 1. *To walk around, to walk about*.—2. *To walk*; i.e. *to have the course of life, to live, etc.*

**περίπατῶν**, *οὔσα, οὖν*, contr. P. pres. of *περιπατέω*.

**περίσσευ-μα**, *μάρος, η*. [*περισσεύ-ω*, “to be over and above”] (“That which is over and above”; hence) Plur.: Of food: *Remnants, remains*.

**περίσσε-εύω**, 1. aor. *ἐπερίσσευσα*, v. n. [*περισσ-ός*, “over

and above"] *To be over and above.*

**περισσεύων, οὔσα, ον, P.** pres. of *περισεύω*:—*ἐκ τοῦ περισσεύοντος αὐτοῖς, out of that which was over and above to them; i.e. out of the superabundance of their means, etc., or beyond what was necessary to satisfy their own wants.*

**περι-σός, σή, σόν, adj.** [περί, "beyond measure"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessive.*—2. Comp.: *Far greater or more exceeding, much greater.* **Comp.:** *περισσ-ότερος; (Sup.:* *περισσ-ότατος).*

**περισσότερον, comp. adv.** [adverbial neut. of *περισσότερος*; see *περισσός*] *More exceedingly, in a much greater degree, etc.;—*nt vii. 38 *strengthened by μάλλον; see μάλλον.*

**περισσότερος, α, ον; see** *περισσός.*

**περισσ-ώς, adv.** [*περισσός*, "exceeding"] ("After the manner of the *περισσός*"; hence) *Exceedingly, excessively, very much, etc.*

**περιστέρα, ἄς, f.** *A dove, pigeon.*

**περί-τιθέσσι(ν), 3. pers. plur. pres. ind. of** *περιτίθημι.*

**περί-τίθημι, (f. περιθήσω), 1. aor. περιέθηκα, 2. aor. περί-εθην, v. a. [περί, "around"; τίθημι, "to put or place"] 1. *To put, or place, around or round about;—*at xii. 1 *φραγμόν* is dependent on the meaning of putting or placing.—2. With Acc. of nearer Object and Dat. of remoter Object: *a. To put something around, or on, a person or thing; xv. 17.—b. With accessory notion of fastening, etc.: To tie about, to fasten upon; xv. 36.***

(*περι-τρέχω, f. περιτρέξομαι*

and *περιδραμούμαι*), 2. aor. *περιέδραμον, v. a. [περί, "around"; τρέχω, "to run"] To run around, to run about in a place.*

(*περί-χωρ-ος, ον, adj. [περί, "around"; χωρ-ος, "a place or spot"] Being, or that is, etc., around or round about a place.—*As Subst.:) **περίχωρος, ον** (supply γῆ), *f. Neighbouring country; country in the neighbourhood of or round about a place, etc.*

**πεσών, οὔσα, ὄν, P. 2. aor. of** *πίπτω.*

(**πेट-εινός, ειρή, ειρόν, adv.** [*πेट-ομαι, "to fly"] Flying, able to fly, winged.—*As Subst.:) **πेट-εινός, ὦν, n. plur.** ("Flying, or winged, things"—i.e. here, "creatures"; hence) *Birds, fowls.*

**πέτρα, ας, f.** *A rock.*

**Πέτρος, ον, m. [πέτρος, "a piece of rock, a stone"] Peter; the interpretation of Cephias, a name given by Christ to Simon the son of Jonas; see John i. 43.**

**πετρ-ώδης, ὤδες, adj. [πέτρος, "a stone"] ("Pertaining to πέτρος"; hence) Stony:—τὸ πετρ-ώδες, that which is stony, i.e. the stony ground:—τὰ πετρώδη, the stony places.**

**πεφίμωσο, 2. pers. sing. perf. pass. imperat. of** *φιμώω.*

**πηγή, ῆς, f.** *A fountain, spring, etc.;—*at v. 29 *applied to that part of the human body whence blood kept flowing in consequence of disease; cf. v. 25.*

**πήρα, ας, f.** *A leathern wallet, knapsack, scrip, etc., used by travellers for carrying necessities, etc.*

**πῆλιν, 2. aor. inf. of** *πῆλω.*  
**Πιλάτος, ον, m. [Gr. form of Lat. Pilātus] Pilatus or Pilate (Pontius); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His**

conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

**πίναξ**, ἄκος, m. ("A board"; hence) *A wooden dish, trencher, platter.*

**πί-νω**, f. *πίομαι*, p. *πέπωκα*, 2. aor. *έπιον*, v. a.: 1. *To drink*. — 2. *To drink of or out of* [roots **πι** and **πο**, akin to Sans. roots **PI** and **PA**, "to drink"].

**πιπράσκω**, (p. *πέπρωκα*), v. a. *To sell*. — Pass.: **πιπράσκομαι**, p. *πέπρωμαι*, 1. aor. *έπράθην*, (f. *πράθῃσομαι*); — at xiv. 5 with Gen. of price.

**πίπτω**, f. *πεσοῦμαι*, p. *πέπτωκα*, 2. aor. *έπεσον*, v. n. *To fall* [reduplicated fr. root **πετ**, akin to Sans. **PAṬ**, "to fly"; also "to fall down"].

**πιστεύσαι**, 1. aor. inf. of *πιστεύω*.

**πιστεύσας**, ἄσα, av, P. 1. aor. of *πιστεύω*.

**πιστεύσω**, 1. aor. subj. of *πιστεύω*.

**πιστ-εύω**, f. *πιστεύσω*, p. *πεπίστευκα*, 1. aor. *έπίστευσα*, v. n. [*πίστ-ις*, "belief"] ("To have *πίστις*"; hence) 1. *To believe or credit*. — 2. *To believe, have faith*. — 3. With Dat. of persons: *To believe, etc., a person.*

**πιστεύων**, οὔσα, ov, P. pres. of *πιστεύω*.

**πιστικός**, ἡ, όν, adj. [The origin of this word is doubtful; — some assign it to **πι**, a root of *πί-νω*, "to drink"; others to *πίστ-ις*, "belief, trust," etc.; and as adj. in *ικός* are formed fr. subst. this latter opinion appears to be the correct one] 1. ("Pertaining to *πίστις*"; hence, prob. as a mercantile term, "deserving of belief" in the seller on the part of the purchaser; hence) *Genuine, pure, real, unadulterated*. — 2. ("Drinkable"; hence) *Liquid*; but see above.

**πίσ-τις**, *τεως*, f. [for *πίθ-τις*; fr. **πιθ**, root of *πείθω*, "to persuade"; pass., "to be persuaded, to believe or trust"] ("A believing or trusting"; hence) *Belief, trust, faith*; — at xi. 22 with Objective Gen.; — at ii. 5; v. 34; x. 32 with Subjective Gen.

**πίω**, 2. aor. subj. of *πίνω*.

**πλαν-άω**, -ῶ, f. *πλανήσω*, 1. aor. *έπλάνησα*, v. a. [*πλάν-ος*, "a leading astray"] 1. Act.: *To lead astray, to deceive, etc.* — 2. Pass.: **πλαν-δομαι**, -ῶμαι, p. *πεπλάνημαι*, 1. aor. *έπλανήθην*, *To be led astray, to be deceived, to err*.

**πλέων** (**πλέων**), ov; see *πολύς*.

(**πλέκ-ω**, f. *πλέξω*, p. *πέπλεκα* and *πέπλοχα*), 1. aor. *έπλεξα*, v. a. *To plait, make by plaiting* [akin to Sans. root **PRICH**, "to mix, to unite"].

**πλέξας**, ἄσα, av, P. 1. aor. of *πλέκω*.

**πλεον-εξ-ία**, ἱας, f. [for *πλεον-εχ-σία*; fr. *πλέον*, neut. of *πλέων* (see *πολύς*), "more"; *εἶχ-ω*, "to have"] ("A having more"; hence, regarded as a desire or disposition) *A desire to have more than others; avarice,*

*covetousness*;—at vii. 22 in plur., as having reference to more than one matter, etc.

**πλήθ-ος**, εος ους, n. [πλήθ-ω, "to fill"] ("A filling"; Concrete, "that which fills"; hence) *A great number, a multitude*;—at iii. 7 and 8 regarded as a noun of number, and joined with a plur. verb and plur. part.

**πλήν**, adv. *Except*;—at xii. 32 with Gen.

**πλή-ρης**, ρες, adj.: 1. *Filled, full*;—at iv. 28, of the fully developed grain.—2. With Gen.: *Filled with, full of* [akin to Sans. root PRĀ, "to fill"].

**πληρ-όω**, -ῶ, f. πληρώσω, p. πεπλήρωκα, 1. aor. ἐπλήρωσα, v. a. [πλήρ-ω, "full"] ("To make" a thing, etc., "πλήρης"; hence, "to fill"; hence) 1. *To fulfil, accomplish*.—2. *To complete*.—Pass.: **πληρ-όμαι**, -οῦμαι, p. πεπλήρωμαι, 1. aor. ἐπλήρωθην, 1. f. πληρωθῆσομαι.

**πληρωθῶσιν**, 8. pers. plur. 1. aor. subj. pass. of πληρέω.

**πλήρ-ω**, -μα, μέτος, n. [lengthened fr. πλήρο-μα; fr. πληρό-ω, "to fill"] ("That which fills"; hence) 1. *A being full, fulness*:—πόσων σπυριδων πληρώματα, (fulnesses of how many baskets, i.e.) *how many basketsful*; viii. 20;—at which same place κλασμάτων is the gen. dependent on the notion of "filling" contained in πληρώματα.—2. *A piece of cloth, etc., for filling up a hole or rent in a garment*; ii. 21.

**πλήσιος**, α, ον, adj. *Near, nigh, neighbouring*.—As Subst.: **πλήσιος** ον, m. *A neighbour*.

**πλοι-ᾶριον**, ᾶριον, n. dim. [πλοι-ον, "a vessel, ship"] *A small vessel, a small ship; a boat*.

**πλοῖον**, ον, n. [i.e. πλό-ιον, for πλέ-ιον; fr. πλέ-ω, "to swim or float"] ("The swimming, or

floating, thing"; hence) *A vessel, ship, etc.*

**πλού-σιος**, σία, σιον, adj. [for πλούτ-σιος; fr. πλούτ-ος, "wealth"] ("Pertaining to πλούτος"; hence) *Having, or possessing, wealth; wealthy, rich*.—As Subst.: **πλούσιος**, ον, m. *A wealthy or rich man*.

**πλού-τος**, τος, m. [πλου, a lengthened form of πλε=πλη, root of πύ-πλη-μι, "to fill"] ("That which fills or makes full"; hence) *Wealth, riches*.

**πνευ-μα**, μάτος, n. [πνευ, lengthened form of πνε, root of πνέω, "to breathe"] ("That which breathes"; hence, "breathing, breath"; hence) 1. *Spirit, disposition, etc.*—2. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit*.—3. With Gen. of pron.: *One's soul or spirit*, as the residence, etc., of one's mind, feelings, etc.; ii. 8; viii. 12.—4. *An evil spirit*, mostly with some descriptive adj.; cf. ix. 20; 28.

**πνίγω**, (f. πνίξω and πνίξομαι, 1. aor. ἐπνίξα), v. a. *To choke, suffocate*.—Pass.: **πνίγ-ομαι**, (p. πέπνιγμαι, 1. aor. ἐπνίχθην, 2. aor. ἐπνίγην, 2. f. πνιγῆσομαι).

**πό-θεν**, adv. *Whence* [akin to Sans. pron. ka, "who, which"; cf. Ionic form κό-θεν].

**ποι-έω**, -ῶ, f. ποιήσω, p. πεποίηκα, 1. aor. ἐποίησα (pluperf., without augment, πεποιήκειν; xv. 7), v. a. and n.: 1. Act.: a.: (a) *To make in the fullest meaning of the word*; ix. 5:—κλάδους ποιεῖν, (to make branches; i.e.) *to put forth, or shoot out, branches*;—δείπνον ποιεῖν, (to make a supper; i.e.) *to prepare, or provide, a supper*;—συμβούλιον ποιεῖν, (to make counsel; i.e.) *to consult, deliberate, take*

counsel together.—(b) With second Acc.: To make an Object that which is denoted by the second Acc.; i. 3; iii. 12.—(c) With Objective clause: To make a person, etc., to be, etc.; to cause, bring about, effect that a person does something, or that something is done or takes place; i. 17.—(d) To appoint a person for some purpose; iii. 14.—(e) With Inf.: To cause, make an Object to be, etc.—b.: (a) To do a thing.—(b) To perform, etc.—(c) With εἶ: To do well, or good to, a person; to benefit, show kindness to.—(d) Of murder: To commit.—2. Neut.: To do, or act, in any way.

ποιήσας, ἄσα, αἱ, P. 1. aor. of ποίειν.

ποιήσω, fut. ind. (ix. 39) and 1. aor. subj. (x. 51, etc.) of ποίειν.

ποικίλος, ἴλη, ἴλον, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) Of various sorts or kind; various, different [akin to Sans. root *piq*, "to adorn"; and so, literally, "adorned"].

ποιμήν, ἑνός, m. A shepherd;—at xiv. 27 applied to Christ [akin to Sans. root *pā*, "to feed"; and so, literally, "a feeder"].

ποιός, α, ον, adj.: 1. Of what sort or kind; what kind of, etc.—2. What, which.

πόλεμος, ἑμὸν, m. [prob. for *πάλ-εμος*; fr. *παλ*, root of *πάλλω*, "to brandish, hurl," etc.] ("A brandishing or hurling" of weapons; hence) War.

πόλις, ἑως, f.: 1. A city.—2. THE CITY: i.e. Jerusalem; xi. 19; xiv. 18; 16.—3. The people of a city; the citizens; i. 38 [akin to Sans. *pur-a*, "a town or city"].

πολλά, πολλαί; see πολὺς.

πολλ-ᾱκίς, adv. [πολύς, πολλ-οῦ, "much"; plur. "many"] Many times, oftentimes, frequently.

πολύ; see πολὺς.

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: Much, large, great; xii. 27.—(b) Plur.: Many.—As Subst.: (a) πολλοί, ὧν, m. plur.: Many persons, many.—(β) πολλά, ὧν, n. plur. Many things.—b. Of degree, etc.: Much, great.—Adverbial neut. sing.: πολὺ, Much, greatly; xii. 27.—As Adverbial Dist. of Measure with comp. words: πολλῶ, By much, for much, etc.:—πολλῶ μᾶλλον, More by far; i.e. far or much more; x. 48.—Adverbial neut. plur. πολλά, Much, greatly; ix. 26.—c. Of time: ("Much, long"; hence, in especial meaning) Much, or far, gone; far advanced, late:—ὥρας πολλῆς γενομένης, when the day was far gone; vi. 35;—also at end vi. 35 supply ἐστί with ὥρα πολλή.—2. Comp.: πλείων, ον, More.—As Subst.: πλείον, ονος, n. More. 153 (Sup.: πλείστος does not occur in St. Mark's Gospel).

πολ-ύ-τελ-ής, ἑς, adv. [πολ-ύς, "much, great"; (v) connecting vowel; τέλ-ος, "outlay, expense"] ("Having much or great τέλος"; hence) Very expensive or costly; of great value.

πονηρ-ία, ἱας, f. [πονηρ-ός, "wicked"] ("The quality or condition of the *πονηρός*"; hence) Wickedness;—at vii. 22 to denote various forms of wickedness.

πονη-ρός, ρά, ρόν, adj. [lengthened fr. *πονε-ρός*; fr. *πονέ-ω*, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) Morally: 1. Bad, evil, wicked.—As Subst.: *πονη-*

ῥά, ὦν, n. plur. *Wicked deeds, wickedness.*—2. *Malignant, malevolent, envious, evil.*

πορεύεῖς, εἶσα, ἐν, P. 1. aor. pass. in mid. force of πορεύω. (πορ-εὔω, f. πορεύω, 1. aor. ἐπόρευα, v. a. [πό-ος, "a way," etc.; also, "a going," etc.] 1. Act.: *To make, or cause, to go.*—2. Mid.: πορ-εὔομαι, f. πορεύσομαι, (1. aor. ἐπορεύσθην), 1. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i.e.) *To go, proceed, etc.*

πορνε-ῖα (trisyll.), ἱας, f. [πορνε-ῖω, "to fornicate"] *A fornicating, fornication.*

πρόβω, adv. [another form of πρό-ω; fr. πρό, "before"] ("Forwards"; hence) *Afar off, far away, at a distance, whether actually or figuratively.*

πορφύρα, ας, f. ["A purple-fish"; i.e. a fish from which a purple dye is obtained; hence, "purple-dye"; hence] *A purple robe or garment; i.e. one which has been dipped, etc., in the purple dye; xv. 17 and 20.*—As purple was the imperial colour in the time of the Roman Emperors, the investing of our Lord in a purple robe, though done in mockery, was an undesigned testimony borne by his tormentors to his rank which he claimed of king.

πόσος, η, ον, adj.: 1. Of quantity: *How much*;—Plur.: *How many.*—As Subst.: πόσα, ὦν, n. plur. *How many things.*—2. Of time: *How long* [akin to Sans. *kas*, "who?" cf. Ionic and Æolic pron. κόσος].

ποτ-ἄμός, ἀμού, m. [ποτ-όν, "drink"] ("That which is drunk"; hence) *A river, regarded as drinkable water.*

ποταμός, ἡ, ὄν, adj. *Of what sort or kind.*

πό-τε, interrog. particle. *At what time? when?*—εἰς πότε, *until when? i.e. for how long a time, how long?* ix. 19 [akin to Sans. *ka-s*, "who?" cf. Ionic form κό-τε; and see πόσος].

ποτήριον, ον; see ποτήριος. (ποτήρ-λος, ἰα, ἴον, adj. [ποτήρ, "a drinker"; hence, "a drinking-cup"] "Pertaining to a ποτήρ."—As Subst.: ποτήριον, ον, n.: 1. *A drinking-cup*;—at ix. 41 with Gen.—2. *The cup, or wine-cup, at the Last Supper*; xiv. 23.—3. *The cup presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him:—πλεῖν τὸ ποτήριον, ὃ, to drink of the cup, which, etc.; i.e. to be placed in a like state of suffering, etc.; x. 38; 39:—ἀρ-εῖν τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο, remove (thou) this cup from me; i.e. this condition of trial and agony now appointed for me; xiv. 26.*

ποτ-ἰζω, (f. ποτίσω and ποτ-ῖω), p. ποτίκα, 1. aor. ἐπότισα, v. a. [πότ-ος, "drink"] 1. With Acc. of thing: *To offer, give, or present for drinking, or to drink*; xv. 36; where αὐτόν=σπόγγον.—2. With Acc. of thing and Acc. of person: *To offer, give, etc., something to one for the purpose of drinking, etc.*; ix. 41.

ποτίζῃ, 3. pers. sing. 1. aor. subj. of ποτίζω.

ποῦ, adv.: 1. Interrog.: *In what place? where?* xiv. 12 and 14.—2. Relative: *In what place, where*:—ἐθεώσαν, ποῦ=ἐθεώσαν τὸν τόπον, ἐν ᾧ; xv. 47.

πούς, ποδός, m. ("The going thing"; hence) *A foot* [for ποδ-ς, akin to Sans. *pād*, or *pad*, "a foot," fr. root *PA*D, "to go"; cf. Lat. *pes*, *pēs*-is; also, English *foot*].

**πραθῆναι**, 1. aor. inf. pass. of **πράσσω**.

**πραιτώριον**, ον, n. [Gr. form of Lat. *prætorium*] *The prætorium*; i.e. the official residence of a Roman Prætor, or Governor, in his province;—at xv. 16 the relative pron. **ὃ**, which refers to the preceding fem. word **αὐλῆς**, is put by attraction in the gender of the neut. **πραιτώριον**.

**πράσ-ιδά**, ἰās, f. [prob. **πράσ-ον**, "a leek"] ("A thing pertaining to **πράσον**"; hence, "a bed of leeks"; hence, "a garden-bed" in general; hence, in reference to the extent of a garden-bed) *A body or company of persons disposed after the form or extent of a garden-bed*:—**πρασiai** **πρασiai**, (*companies companies*, i.e.) *by companies*.

**πρεσβύτερ-ος**, ον, m. [**πρεσβύτερ-ος**, "older"; comp. adj. formed from **πρέσβυς**, "an old man"] *An elder*.—Plur.: **α. Fathers, ancestors**; vii. 8, 5.—**β.** In connection with **ἀρχιερεῖς** and **γραμματεῖς**, and with the art.: *The Seniors or Senators, who were members of the Sanhedrim*; viii. 81, etc.

**πρίν**, adv.: 1. *Before*.—2. With or without **ἤ**; with Objective clause: *Before that*.

**πρό**, prep. gov. gen. *Before*.

**προάγω**, f. **προάξω**, 2. aor. **προηγάγον**, v. n. and a. [**πρό**, "forwards, before"; **άγω** (neut. or reflexive), "to go"] 1. Neut.: *To go forwards or onwards; to precede one*.—2. Act.: *To go before a person whether in space or time*;—for construction of **ἦν προάγων**, see **εἰμί**, no. 9.

**προάγων**, ονσα, ον, P. pres. of **προάγω**.

**προάξω**, fut. ind. of **προάγω**.

**προ-αυλ-ιον**, ιον, n. [**πρό**, "before"; **αὐλ-ή**, "a court" of

a house] ("That which is before the **αὐλή**"; hence) *A vestibule, porch; a gateway, entrance*.

(**προ-βαίνω**, f. **προβήσομαι**), p. **προβέβηκα**, 2. aor. **προέβην**, v. n. [**πρό**, "forwards"; **βαίνω**, "to go"] *To go forwards or onwards; to advance*.

**προβάς**, ἄσα, άν, P. 2. aor. of **προβαίνω**.

**πρό-βδ-τον**, του (mostly plur.), n. [**πρό**, "before"; **βα**, root of **βαίνω**, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*.

(**προ-εἶπον**, f. **προερέω** and **προερώ**), p. **προεῖρηκα**, v. a. [**πρό**, "before", in time; **εἶπον**, "I said";—root **ερ**, "to say"] Second aor. without pres., the other tenses being used as its fut. and perf.: With Acc. of thing and Dat. of person: *To say, or tell, something before or beforehand to one*.

**προέλαβον**, 2. aor. ind. of **προλαμβάνω**.

**προελθών**, ούσα, όν, P. 2. aor. of **προέρχομαι**.

**προ-έρχομαι**, f. **προελεύσομαι**, (p. **προελήλυθα** and **προήλϋθα**), 2. aor. **προήλθον** [**πρό**, "forwards"; **έρχομαι**, "to come or go"] *To come, or go, forwards*.

**πρό-θε-σις**, σεως, f. [**πρό**, "before"; **θε**, a root of **τί-θη-μι**, "to put or place"] *A putting, or placing, before one*:—**οἱ ἄρτοι τῆς προθέσεως**, *the loaves of the setting before God*, in the English Version translated *sheu-bread*. These loaves, which were twelve in number, to correspond to the twelve tribes of Israel, were made of fine flour, containing each of them "two tenth deals." They were sprinkled with frankin-

cense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by the Law, to eat; cf. Levit. xxiv. 6.

**πρό-θυμ-ος**, *ov*, adj. [*πρό*, "forward"; *θύμ-ος*, "mind"] ("Having the mind forward"; hence) *Ready, willing*.

**προ-λαμβάνω**, (*f. προ-λήψομαι*), 2. aor. *προλάβω*, *v. mid.* [*πρό*, "beforehand"; *λαμβάνω*, "to take"] ("To take beforehand"; hence) With Inf.: *To be beforehand in doing, etc.; to do beforehand that which is denoted by the Inf*; xiv. 8.

**προ-μεριμνάω-μεριμνῶ**, *v. a.* [*πρό*, "beforehand"; *μεριμνάω*, "to take anxious thought"] *To take anxious thought beforehand about something; to be careful, or anxious, beforehand about something*.

**πρός**, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to*.—2. With Acc.: a. Locally: (a) *To, towards, unto*.—(b) *At, about, near, over against*.—(c) *Among, with*.—b. Of persons: (a) In conversation, etc.: *Among, with*.—(b) Mentally: *To one's self, i.e. in, within, one's self*.—c. Of union: *To, unto*.—d. Of putting questions, etc.: *To put questions to, to question with*.—e. Of speaking: *To, unto*.—f. With neut. art. and Inf.: *For the purpose of, in order to*; xiii. 22.—g. *In consequence of, for*; x. 5.

**προ-σάββατον**, *σαββάτον*, *n.* [*πρό*, "before"; *σάββατον*, "sabbath"] *The day before the sabbath*; see *παρασκηνή*.

**προσ-αίτέω-αίτῶ**, (1. aor. *προσητήσα*), *v. n.* [*πρός*, in "augmentative" force; *αίτέω*,

"to ask"] *To ask earnestly or strongly, to beg hard*.

**προσ-αίτῶν**, *οὔσα, οὖν*, contr. P. pres. of *προσ-αίτέω*.

**προσ-δέχομαι**, (*f. προσ-δέξομαι*), 1. aor. *προσδεξάμην*, *v. mid.* [*πρός*, in "strengthening" force; *δέχομαι*, in meaning of "to expect, await"] *To expect, await, wait for*, with an implied notion of earnestness.

**προσδεχόμενος**, *η, ov*, P. pres. of *προσδέχομαι*;—for construction of *ἦν προσδεχόμενος*, see *εἰμί*, no. 9.

**προσδράμῶν**, *οὔσα, ὅν*, P. 2. aor. of *προσ-τρέχω*.

(*προσ-εγγίζω*), 1. aor. *προσ-ηγγίσα*, *v. n.* [*πρός*, "to"; *εγγίζω*, "to draw near, approach"] With Dat. of person: *To draw near, or approach, to*.

**προσ-εγγίσα, 1. aor. inf. of *προσ-εγγίζω*.**

**προσ-εκύλισα**, 1. aor. ind. of *προσ-κύνω*.

**προσ-εκύλησα**, 1. aor. ind. of *προσ-κύνω*.

**προσ-εκύλουν**, contr. imperf. ind. of *προσ-κύνω*.

**προσ-ελθῶν**, *οὔσα, ὅν*, P. 2. aor. of *προσ-έρχομαι*.

**προσ-ένεγκε**, 2. pers. sing. 2. aor. imperat. of *προσ-φέρω*.

**προσ-έρχομαι**, (*f. προσ-ελευσσομαι*), *p. προσ-εληλύθα*, 2. aor. *προσηλθον*, *v. mid.* [*πρός*, "to"; *έρχομαι*, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach*.—2. Alone: *To come, or draw, near; to approach, draw nigh*.

**προσ-εύχ-ή, ἥς**, *f.* [*προσ-εύχομαι*, "to pray to"] ("A praying to" God; hence) *Prayer, supplication*:—*οἶκος προσευχῆς*, house of prayer, a distinctive appellation for the Temple; xi. 17; cf. Isaiah lvi. 7.

**προσ-εύχομαι**, imperf. *προσηυχόμην*, *f. προσεύξομαι*, 1.



**αορ. προσηυξάμην, v. mid.** [πρός, "to"; εὐχομαι, "to pray"] ("To pray to" God; hence) Without Object: *To offer up prayers, to pray.*

**προσευχόμενος, η, ον, P.** pres. of προσεύχομαι.

**προσηυξάμην, προσ-ηυχόμεν, 1. aor. and imperf. indic. of προσεύχομαι.**

**προσηύξωμαι, 1. aor. subj. of προσεύχομαι.**

**πρόσ-καιρ-ος, ον, adj.** [πρός, "at or for"; καιρ-ός, "a season"] *For a season only; enduring only for a time.*

**προσκαλεσάμενος, η, ον, P. 1. aor. mid. of προσκαλέω.**

(**προσ-κἀλέω, -κἀλῶ, f.** προσκαλέσω, v. a. [πρός, "to"; καλέω, "to call"] *To call a person to one's self.—Mid.:*) **προσκαλέομαι, -καλούμαι, 1. aor. προσκαλεσάμην, perf. pass. in mid. force προσέκλημαι, To call to one's self, etc.**

**προσ-καρτερέω, -καρτερῶ, f. προσκαρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," c.c.] ("To be steadfast at or near" something; hence) With Dat. of person: *To be continually near at hand to.***

**προσ-κεφάλαιον, κεφαλ-αίου, n. [πρός, "pertaining to"; κεφάλαιον (= κεφαλή), "the head"] ("A thing pertaining to the head"; hence) *A pillow, cushion for the head.***

(**προσ-κολλάω, -κολλῶ, v. a. [πρός, "to"; κολλάω, "to glue"] ("To glue to or on to.")—Pass.:** **προσ-κολλάομαι, -κολλῶμαι, f. προσκολληθήσομαι, 1. aor. προσκολληθην, ("To be glued to or on to"; hence) With πρὸς: *To be united, or joined, to or on to.***

**προσκολληθήσομαι, 1. fut. ind. pass. of προσκολλάω.**

(**προσ-κῦλλω, 1. aor. προσ-εκύλισα, v. a. [πρός, "to"; κύλλω, "to roll"] *To roll to or up to;—at xv. 46 strengthened by ἐπὶ.***

**προσ-κυνέω, -κυνῶ, f. προσ-κυνήσω, 1. aor. προσεκύνησα, v. n. [πρός, "to or towards"; κυνέω, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) With Dat.: 1. *To pay homage to, to do obeisance to; cf. xv. 19.—2. To fall down before, to prostrate one's self before, as do the Orientals to this day before a superior; cf. v. 6.***

**προσλαβόμενος, η, ον, P. 2. aor. mid. of προσλαμβάνω.**

(**προσ-λαμβάνω, f. προσ-λήψομαι, 2. aor. προσέλαβον, v. a. [πρός, "to"; λαμβάνω, "to take"] *To take to one.—Mid.:* **προσ-λαμβάνομαι, 2. aor. προσελάβόμην, *To take to one's own self;—at viii. 32 the word is variously considered as meaning: a. To take hold of.—b. To take aside for the purpose of privately speaking to one.*****

**προσ-μένω, 1. aor. προσ-έμεινα, v. n. [πρός, "near"; μένω, "to remain"] ("To remain near"; hence) With Dat. of person: *To continue with one;—at viii. 2 supply, as the Subject of προσμένονσι, either αὐτοί, or noun of number ὄχλος.***

(**προσ-ορμίζω, v. a. [πρός, "at or near"; ὀρμίζω, "to bring to anchor, to anchor"] *To bring a ship to anchor.—Mid.:* **προσ-ορμίζομαι, f. προσορμιούμαι, 1. aor. προσωρμίσθην, 1. aor. pass. in mid. force, προσωρμίσθην, ("To bring one's self to anchor"; i.e.) Of persons on board ship as Subjects: *To come to, or lie at, anchor; to anchor.*****

**προσ-πίπτω, (f. προσπε-σούμαι), 2. aor. προσέπεσον, v. n. [πρός, "at"; also "near"; πίπτω,**

ω, "to fall"] 1. *To fall down at*;—at vii. 25 folld. by *πρός*.—2. With Dat. of person: *To fall down near one or in one's immediate presence; to fall down before one.*

*προσ-πορεύομαι*, v. mid. [*πρός*, "to"; *πορεύομαι*, "to go or proceed"] With Dat. of person: *To go, or proceed, to one; to come up to, or approach, one*;—at viii. 35 *προσπορεύονται* has a composite Subject, *Ἰάκωβος καὶ Ἰωάννης*.

(*προσ-τάσσω*), 1. aor. *προσέταξα*, v. a. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) *To enjoin, command, order.*

*προστεθήσομαι*, 1. f. ind. pass. of *προστίθημι*.

(*προσ-τίθημι*, f. *προσθήσω*), 1. aor. *προσέθηκα*, 2. aor. *προσέθην*, v. a. [*πρός*, "in addition"; *τίθημι*, "to put or place"] ("To put or place in addition"; hence) With Dat. of person: *To add to*.—Pass. (*προσ-τίθεμαι*), 1. aor. *προστέθην*, 1. f. *προστεθήσομαι*.

*προσ-τρέχω*, (f. *προσδραμούμαι*), 2. aor. *προσέδραμον*, v. n. [*πρός*, "to, up to"; *τρέχω*, "to run"] *To run up to one.*

*προστρέχων*, οὐσα, ον, P. pres. of *προστρέχω*.

*προσ-φέρω*, (f. *προσφέρω*), p. *προσένεγκα*, 1. aor. *προσήνεγκα*, 2. aor. *προσήνεγκον*, v. a. [*πρός*, "to"; *φέρω*, "to bear or carry"] ("To bear, or carry, to"; hence) 1. With Acc. and Dat. of nearer Object: *To bring, bring up, to one*.—2. With Acc. alone: With accessory notion of presentation: *To carry to the temple or priest and present to God, to offer, etc.*; i. 44.

*προσφέρων*, οὐσα, ον, P. pres. of *προσφέρω*;—at x. 13 supply

*αὐτά* (=τὰ παῖδια) after *προσφέρουσιν*.

*πρόσ-ωπ-ον*, ον, n. [for *πρόσ-οπ-ον*; fr. *πρός*, "towards"; root *οπ* (whence *ὄψομαι* = *ὀπσομαι*, used as fut. of *ὀράω*), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*; xii. 14.—3. With dependent Gen.: *Face for person*:—*πρὸ προσώπου σου*, *before thy face*; i.e. *before thee*; i. 2.

*πρόφθ-σις*, σως, f. [prob. for *πρόφαν-σις*; fr. *προφαίνω*, "to show forth," through *πρό*, and *φάν*, root of *φαίνω*] ("A showing forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation*.—N.B. Sometimes this word is assigned to *πρό*, "beforehand"; and *φά*, a root of *φημί*, "to speak"; in this case it must be divided *πρό-φθ-σις*, and means, according to its origin, "a speaking beforehand."

*προφήτευσον*, 2. pers. sing. 1. aor. imperat. of *προφητεύω*.

*προφήτ-εύω*, f. *προφητεύσω*, 1. aor. *προεφήτευσα*, ind. in some editions, *ἐπροφήτευσα*, v. n. [*προφήτ-ης*, "a prophet"] ("To be a *προφήτης*"; hence) *To prophesy*.

*προ-φή-της*, του, m. [*πρό*, "for"; *φη-μί*, "to speak"] ("One who speaks for" God) *A prophet*; i. e. a. An inspired teacher or preacher.—b. Plur.: With Art.: *The prophets* = the writings of the prophets; i. 2.—c. One who foretells future things.

*πρῶμ-α*, ας, f. [*πρῶμ-ός*, "last, hindermost"] ("That which is last or hindermost"; hence) Of a vessel: *The hinder part, poop, stern*.

*πρωτῶ*, adv. [akin to *πρό*, "be-

fore"] *Early in the morning, at dawn or day-break*;—at xvi. 2 with Gen.:—τὸ πρωί, *the early morning*; xv. 1;—at xiii. 35 for the time of the fourth watch of the night, as the watch immediately before day; i.e. between 3 and 6 o'clock in the morning, according to our mode of calculating time.

πρωτ-ο-καθεδρ-ια, ἱας, f. [πρωτ-ος, "first"; (o) connecting vowel; καθεδρ-α, "a seat"] ("That which appertains to a first seat"; hence) *The highest position, the foremost place, the seat or post of honour*—in an abstract notion, not the seat on which one sits; xii. 39.

πρωτ-ο-κλίσια, κλίσιας, f. [πρωτ-ος, "first" in rank or dignity; (o) connecting vowel; κλίσια, "a couch" used at meals, etc.] ("The first couch"; i.e.) *The upper couch at an entertainment*; xii. 39.—At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

πρωτον, adv. [adverbial neut. of πρωτος, "first"] *In the first place, first of all, first.*

πρωτος, η, ος, sup. adj. [contracted fr. προ-ατος, syncopated fr. προ-τατος; fr. προ, "before," with superlative suffix τατος] ("Most before," in place, rank, time, etc.; hence) *First in fullest meaning of the word*.—As Subst.: a. πρωτοι, ων, m. plur. *First, or principal, men*.—b. πρωτη, ης, f. *The first day*; xvi. 9; see σαββατον.

Mark.

πτῦσας, ἄσα, ας, P. L. aor. of πτύω.

(πτῦω, f. πτύσω, p. ἐπτῦκα), 1. aor. ἐπτῦσα, v. n. *To spit.*

πτῶ-μα, ματος, n. [πίπτω, "to fall" dead in battle, etc., through a root πτώ] ("That which falls" in battle, etc.; hence) *A dead body, corpse*;—cf. Lat. *cad-aver*, fr. *cad-o*.

πτωχός, ή, όν, adv. [for πτωκ-ός; fr. πτώσ-σω (=πτωκ-σω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: πτωχοί, ών, m. plur.: With art.: *The poor*.

πυγμή, ης, f. [akin to πύξ, "with clenched fist"] *A fist*;—the expression πυγμή νίπτεσθαι τας χείρας, at vii. 3, is involved in much obscurity, and has been variously explained by commentators. Our Version says *oft*; but there is nothing in the words themselves, nor yet in the context, which gives any idea of frequency.

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc. [akin to Sans. root pû, "to purify"].

πύρ-γος, γου, m. *A tower* [prob. fr. same source as πόλις; see πόλις].

πῦρεσ-σω, (f. πῦρέω, p. πεπῦρεχα), v. n. [for form πῦρέτ-τω; fr. πῦρετ-ός, q.v.] *To be in, or have, a fever*.

πῦρεσσων, ουσα, ον, P. pres. of πῦρεσσω.

πυρ-ετός, ετοῦ, m. [πῦρ, πυρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever*.

πωλέω, -ῶ, (f. πωλήσω), 1. aor. ἐπώλησα, v. a. *To sell*.

M

πῶλησον, 2. pers. sing. 1. aor. imperat. of πωλέω.

πωλῶν, οὔσα, οὖν, contr. P. pres. of πωλέω.

πῶλος, ου, m. A foal;—at xl. 2 of an ass.

(πωρ-δω-ω, παρώσω), p. πετρώωκα, v. a. [πωρ-ος, "a species of stone or marble"] ("To turn" something "into πέτρος"; hence, "to petrify"; hence) 1. Act.: To harden the heart, feelings, etc.—2. Pass.: (πωρ-δομαι, -οῦμαι), p. πετρώσθην, 1. aor. ἐπαρώσθην, To be hardened, to become callous, etc.

πῶρω-σις, σεως, f. [lengthened fr. πῶρο-σις; fr. παρῶ-ω, "to harden"] ("A hardening"; hence) Hardness.

πῶς, interrog. adv. In what way, how [akin to Sans. kas, "who?" see πόσος, πότε].

\*Ραββί, m. indecl. ("My most excellent one") Rabbi, i.e. Master; a term of respect;—at xiv. 45 used hypocritically by Judas Iscariot.

\*Ραββουνί, m. indecl. (= Ραββί) Rabbōnī, i.e. Master.

ράβδος, ου, f. A rod or staff.

ράκ-ος, εος ους, n. A cutting of cloth; i.e. a small piece of cloth, etc., cut off from a large piece or roll [akin to Sans. root VRAÇH, "to cut"].

ράπισ-μα, μάτος, n. [for ράπιδ-μα; fr. ράπιζω (= ράπιδ-σω), "to strike," etc.] ("That which strikes"; hence) A blow, esp. with the open hand.

ράφ-ις, ιδος, f. [ράφ, a root of ράπ-τω, "to sew"] ("That which sews"; hence) A needle.

ρή-μα, μάτος, n. [root ρη, a lengthened form of root ρε, whence ρέω=ῑρ-ω, "to say or speak"] ("That which is said or

spoken"; hence) A word, saying, declaration, etc.

ρήσ-σω, (ρήγ-νῦμι), f. ρήξω, 1. aor. ἐρήξα, v. a. [for ρήγ-σω, fr. root ρηγ, whence ρήγ-νυμι] 1. To break, burst, split, etc.—2. Of an evil spirit: To rend, or tare, a possessed person.

ρίζα, ης, f. A root [akin to Sans. root VRIÐH, "to grow"].

\*Ρούφος, ου, m. [Gr. form of Lat. Rufus, i.e. "Red One" or "Red-haired One"] Rufus; a son of Simon of Cyrene.

ρύ-σις, σεως, f. [ρέω, "to flow," through a root ρυ] ("A flowing"; hence) Of blood: A flow, flux, issue.

\*σαβαχθαῖν, represented by μὲ ἐγκατέλιπες, xv. 34.

\*σάββατον, ου (Dat. plur. σάββασι), n. ("Rest, day of rest") Sing. and Plur.: 1. Sabbath-day, sabbath.—2. Week; xvi. 2; 9.

\*Σαδδουκαῖοι, ων, m. plur. (prob. "Just Ones") The Sadducees; a Jewish sect whose tenets were mainly as follows: an acceptance of the Law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of angels or evil spirits, and of the providence of God. The Jewish historian, Josephus, states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

σαλευθήσομαι, 1. fut. ind. pass. of σαλεύω.

σάλ-εύω, (f. σαλεύσω), 1. aor. ἐσάλευσα, v. a. [σάλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: To shake, make to

*toller, cause to reel*.—2. Pass.: (σαλ-εὔμαι), p. σασάλευμαι, 1. aor. ἐσαλεύθην, 1. f. σαλ-αυθήσομαι: *To be shaken; to totter, etc.*

\*Σαλώμη, ης, f. ("Peace") *Salomé*: the wife of Zebedee, and the mother of the Apostles James and John.

σανδᾶλ-ον, ἴον, n. dim., in form only [σάνδῆλ-ον, "a flat piece of wood or leather" placed under the sole of the foot, and fastened by straps of leather or hide passing from side to side across the instep; "a sandal"] *A sandal*.

σάρξ, σαρκός, f. *Flesh*; i.e. a. *A person or being*; x. 8:—οὐ . . . πᾶσα σάρξ, *no person*; xiii. 20.—b. *Bodily nature, body*; xiv. 38.

\*Σάτανᾱς, ᾱ, m. ("Adversary") *Satan*: i.e. a. The chief of the rebellious fallen spirits, the enemy of God and man; i. 18.—b. As a term of rebuke applied to Peter for urging Christ to violate the will of God; viii. 33.

σβεννύμι, f. σβέσω, 1. aor. ἔσβισα, v. a. *To extinguish, quench, put out*.—Pass.: σβεννύμαι, (p. ἔσβισμαι, 1. aor. ἐσβέσθην, 1. f. σβεσθήσομαι).

σέ, acc. sing. of σύ.

σε-αυτοῦ, αὐτῆς, οὐτοῦ (only in sing. number), reflexive pron. of 2. person: [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself, etc.*

σέβ-ομαι, (f. σεβήσομαι), v. mid. *To worship, adore* [akin to Sans. root SAP, "to worship"].

σει-σμός, σμου, m. [σει-ω, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

σελ-ήνη, ἡνης, f. [σέλ-ας,

"bright light, brightness"] ("That which has σέλας"; hence) *The moon*;—cf. Lat. *luna* for *lūcēo*, "to shine"].

σέσωκα, perf. ind. of σῶζω.

σημεῖον, ον, n. [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign*; viii. 11.

σ-ήμερ-ον, adv. *To-day, on this same day* [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

\*Σιδών, ὄνος, f. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, Tsidon), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.

\*Σίμων, ὄνος, m. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas.—2. Surnamed the Cananite, brother of Thaddæus; see Κανανίτης.—3. A son of Mary, and the brother of Jesus.—4. A leper who had been healed, most probably by Jesus, and at whose house in Bethany Jesus was being entertained when Mary poured the myrrh on his head.—5. A man of Cyrênê whom the Roman soldiers compelled to carry the Saviour's cross, and whom St. Mark describes as the father of Alexander and Rufus.

σινδ-πι, εως, n. *Mustard*.

σινδ-ών, ὄνος, f. [prob. fr. Ἰνδ-ός, "an Indian"] ("A thing pertaining to Ἰνδός"; hence) *Indian cloth; a kind of fine linen or muslin*;—at xiv. 51, 52 em-

ployed as a garment;—at xv. 46 used as a winding-sheet.

σίτος, ου, m. (irreg. plur. σίτα, ων, n.) *Wheat, corn, grain.*

σιώπῃ, contr. 2. pers. sing. imperat. pres. of σιωπᾶω.

σιώπ-άω, -ῶ, (f. σιωπήσω and σιωπήσομαι, p. σεσιώπηκα), 1. aor. εσιώπησα, v. n. [σιώπ-ῃ, "silence"] *To be in silence, to be silent, to hold one's peace*;—at iv. 39 addressed by Christ to the sea.

σιώπησις, 3. pers. sing. 1. aor. subj. of σιωπᾶω.

σκανδαλίζω, f. σκανδαλίσω, 1. aor. ἐσκανδάλισα, v. a. [σκανᾶλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. Pass.: σκανδαλίζομαι, 1. aor. ἐσκανδάλισθην, 1. f. σκανδάλισθήσομαι, *To be made to stumble; to stumble; to be offended.*

σκανδάλισις, 3. pers. sing. 1. aor. subj. of σκανδαλίζω.

σκανδάλισθήσομαι, 1. fut. ind. pass. of σκανδαλίζω.

σκεῦος, εος ους, n.: 1. *A vessel, or implement, of any kind.*—2. Plur.: *Of a house: Household utensils, household-goods, etc.*

σκη-νή, νῆς, f. ("A covering thing"; hence) *A booth or tabernacle formed of the branches of trees* [for σκαδ-νή; fr. Sans. root CHHAD (original form SKAD), "to cover"].

σκιά, ᾰς, f. *Shade* [akin to Sans. *chhāyā*, "shade"].

σκληρ-ο-καρδία, καρδίας, f. [σκληρ-ός, "hard"; (ο) connecting vowel; καρδία, "heart," in the sense of "feeling or

mind"] ("A hard heart"; i.e.) *Hardness of heart, etc.*

(σκοτ-ίζω, v. a. [σκότ-ος, "darkness"] *To make to be in a state of darkness, to darken.*—Pass.: σκοτ-ίζομαι, part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. σκοτισθήσομαι, *To be made dark, to be darkened.*

σκοτισθήσομαι, 1. f. ind. pass. of σκοτίζω.

σκότ-ος, εος ους, n. ("The covering thing"; hence) *Darkness* [fr. same root as σκηνή; see σκηνή].

σκούλ-λω, (1. aor. ἐσκούλα), v. a. [σκούλ-ον, "spoils" stripped from a fallen enemy] ("To spoil, or despoil," a fallen enemy; hence) *To trouble, harass, etc.*

σκόληξ, ηκος, m. *A worm.* (σμυρν-ίζω), part. perf. pass. ἐσμυρnisμένος [σμύρν-α, "myrrh"] ("To put myrrh to" a thing; hence) *To mingle, or flavour, with myrrh.*

\*Σόδομα, ων, n. plur. (perhaps "Burning, or Lime-kiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

σοί, dat. sing. of σύ.

σός, ῃ, ὄν, possess. prop. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your*;—at v. 19 the gen. σοῦ dependent on οἶκον is used instead of the acc. σόν, in attribution to it.—As Subst.: σοί, ὦν, m. plur. *Thy friends or relatives.*

σοῦ, gen. sing. of σύ; see σός.

σοφ-ία, ῖας, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom.*

σπαράξας, ᾰσα, αν, P. 1. aor. of σπαρίζω.

σπάράσσω, (f. σπαράξω), 1. aor. ἐσπάραξα, v. a. *To rend*

or *tear*;—in Gr. Test. used only in reference to the way in which evil spirits tormented those whom they possessed.

**σπαρείς**, εἶσα, ἐν, P. 2. aor. pass. of **σπείρω**.

**σπάρη**, 3. pers. sing. 2. aor. subj. pass. of **σπείρω**.

**σπασάμενος**, η, ον, P. 1. aor. mid. of **σπάω**.

(**σπάω**, **σπῶ**, f. **σπάσω**, p. **ἔσπῃκα**, 1. aor. **ἔσπασα**, v. a. *To draw, to draw out or forth*, a sword from its scabbard.—Mid.: **σπάσμαι**, **σπῶμαι**, f. **σπάσομαι**), 1. aor. **ἔσπασάμην**, *To draw out, etc.*, as one's own especial act.

**σπείρα**, ας, f. ("A coll, fold, twist") *A body of soldiers; a cohort*.

**σπειρόμενος**, η, ον, P. pres. pass. of **σπείρω**.

**σπείρ-ω**, (f. **σπερῶ**, p. **ἔσπαρκα**), 1. aor. **ἔσπειρα**, v. a. [root **σπερ** or **σπαρ**] *To sow*, whether in a proper or figurative sense.—Pass.: **σπείρ-ομαι**, p. **ἔσπαρμαι**, 2. aor. **ἔσπαρην**.

**σπείρων**, ουσα, ον, P. pres. of **σπείρω**.—As Subst.: **σπείρων**, οντος, m. *One who sows, a sower*.

**σπεκουλάτωρ**, ωρος, m. [Gr. form of Lat. *speculator*, "a spy or scout"; attached to a Roman legion. Under the empire the *speculatores* were employed as attendants, body-guards, etc., in which capacity they would be called upon to execute any orders given them by those in whose service they were; hence] *A guard, one of the body-guard*.—N.B. The notion of "executioner" is not contained in the word; but it attaches to the duty which a guard might have to perform.

**σπέρ-μα**, μάτος, n. [**σπερ**, a root of **σπείρω**, "to sow"]

("That which is sown"; hence) 1. *Seed*.—2. *Seed, offspring, children*.

**σπήλαιον**, ον, n. [akin to **σπέος**, "a cave"] *A cave, den*.

**σπλαγχν-ίζομαι**, 1. aor. pass. in mid. force, **ἔσπλαγχνίσθην**, v. mid. [**σπλάγχν-ον**, "bowels"; hence, "heart, feelings, tenderness," etc.] ("To have *σπλάγχνον*"; hence) *To have a feeling of tenderness, etc.; to have pity or compassion*.

**σπλαγχνισθείς**, εἶσα, ἐν, P. 1. aor. pass. of **σπλαγχνίζομαι**.

**σπόγγος**, ον, m. *A sponge*.  
**σπόρ-ιμος**, ἱμη, ἱμον, adj. [**σπόρ-ος**, "a sowing"] ("Pertaining to *σπόρος*"; hence) *Seeded, sown*.—As Subst.: **σπόρ-ιμα**, ων, n. plur. ("Seeded, or sown, things—i.e. places"; hence) *Corn-fields*.

**σπόρ-ος**, ον, m. [for **σπέρ-ος**; fr. **σπείρω**, "to sow," through root **σπερ**] ("That which is sown"; hence) *Seed*.

**σπουδ-ή**, ἥς, f. [for **σπενδ-ή**; fr. **σπεύδ-ω**, "to hasten"] ("A hastening"; hence) *Haste, speed*.

**σπυρίς**, ἰδος, f. *A round plaited basket*.

**σταθῆναι**, 1. aor. inf. pass. of **ἵστημι**.

**σταθήσομαι**, 1. fut. ind. pass. of **ἵστημι**.

**στάς**, ἄσα, ἀν, P. 2. aor. of **ἵστημι**.

**στᾶ-σις**, σews, f. [**ἵστημι**, "to stand," etc., through root **στα**] ("A standing"; hence, as a standing against constituted authority) *Sedition, revolt, rising*.

**στα-υρός** (dissyll.), υροῦ, m. [id.] ("That which stands" upright; hence, as being fixed upright in the ground) *A cross*: 1. As an instrument of punishment.—2. For suffering, self-denial, etc., for Christ's sake.

**σταυρ-ός, -ὸν, f.** σταυρός, 1. aor. ἐσταύρωσα, v. a. [σταυρός, "a cross"] *To fasten, or nail, to a cross; to crucify.*—Pass.: (σταυρ-όμαι, -οῦμαι), p. ἐσταυρώμαι, 1. aor. ἐσταυρώθην.

**σταυρωθῆ, 3. pers. sing. 1. aor. subj. pass. of σταυρώω.**

**σταυρώσον, 1. aor. imperat. of σταυρώω.**

**σταυρώσωσι(ν), 3. pers. plur. 1. aor. subj. of σταυρώω.**

**στάχυς, ὅς, m.** *An ear of corn.*

**στέγ-η, ἥς, f.** [στέγ-ω, "to cover"] ("That which covers"; hence) *A roof of a house.*

**στεν-ᾶζω, (f. στενάζω), 1. aor. ἐστέναξα, v. n. [στέν-ος, "a groan"] *To groan.***

**στέφ-ανος, ἄνου, m.** [στέφ-ω, "to crown"] ("That which crowns"; hence) *A crown;—at xv. 17 made of thorns.*

**στήκητε, 2. pers. plur. pres. Subj. of στήκω.**

**στήκ-ω, v. n.** [ἔ-στηκ-α, perf. ind. of ἵστημι] *To stand.*

**στίλβω, (1. aor. ἐστίλβα), v. n.** *To gladden, shine brightly.*

**στίλβων, οὔσα, ον, P. pres. of στίλβω.**

**στοιβ-άς, ἄδος, f.** [for στοιβ-άς; fr. στείβ-ω, "to tread"] ("That which is trodden"; hence, "a litter or bed of leaves or small branches"; hence, as supplying materials for such litter or bed) *A small, or young, branch.*

**στολ-ή, ἥς, f.** [for στελ-ή; fr. στέλ-λω, "to equip"] ("That which equips"; hence) 1. *Clothing, dress.*—2. *A robe, garment, reaching down to the feet, worn by kings, priests, and persons of rank.*

**στρατῖ-ώτης, ὅτου, m.** [στρατῖ-ά, "an army"] ("One made for an army"; hence) *A soldier.*

**στρω-νύω, -νύμι, (f. στρώσω, p. ἐστρώκα), 1. aor. ἐστρώσα, v. a.** *To spread.*—Pass.: p. ἐστρωμαι, 1. aor. ἐστρώθην, 1. f. στρωθήσομαι [like σπαρ-εινύμι, akin to Sans. root *strā*, "to spread"]].

**στυγν-ᾶζω, (f. στυγνᾶσω), 1. aor. ἐστυγνᾶσα, v. n.** [στυγν-ός, "gloomy"] *To be gloomy or dejected; to be sad.*

**στυγνᾶσας, ἄσα, αν, P. 1. aor. of στυγνᾶζω.**

**σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), prcn. pers. Thou, you;—the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yush-mad*].**

**συγ-γεν-ής, ἐς, adj.** [for συν-γεν-ής; fr. σύν, "with"; γεν, root of γίγνομαι, "to be born"] ("Born with" another or others; i.e. from the same parents or stock; hence) *Of the same family, akin, related.*—As Subst.: **συγγενής, ἐός οὗς** (mostly plur.), m. *A kinsman, relative, relation.*

**συγκάθημαι, v. mid.** [for συν-κάθημαι; fr. σύν, "together with"; κάθημαι, "to sit down"] *To sit down together with another or others;—at xiv. 54 folld. by μετά.*

**συγκάθήμενος, η, ον, P. of συγκάθημαι;—for construction of ἦν συγκάθήμενος see εἰμί, no. 9.**

**συγ-καλέω, -καλῶ, (f. συγκαλέσω), 1. aor. συνεκάλεσα, v. a.** [for συν-καλέω; fr. σύν, "together"; καλέω, "to call"] *To call together, assemble, etc.*

**(συ-ζευγνύω, -ζευγνύμι, f. συζεύξω), 1. aor. συνέζευξα, v. a.** [for συν-ζευγνύω, etc.; fr. σύν, "together"; ζευγνύω, "to join or yoke"] ("To join, or yoke, together"; hence) *To join together in marriage.*

**συ-ζητέω, -ζητῶ, v. a.** [for



**συνζητέω**; fr. *σύν*, "together"; *ζητέω*, "to seek, to search or examine" ("To search, or examine, together"; hence) 1. With Dat., or *πρός* with Acc., and with accessory notion of debate, etc.: *To dispute, debate, argue with one, etc.*—2. Alone: *To dispute, etc.*; xii. 28.

**συζητών**, οὔσα, οὖν, contr. P. pres. of *συνζητέω*.

**σῦκ-ή**, ἥς, f. contr. fr. *σῦκ-έη* (= *σῦκ-έα*), fr. *σῦκ-ον*, "a fig" ("That which belongs to *σῦκον*"; hence) *A fig-tree*.

**σῦκον**, ου, n. *A fig*.

**συλλαβεῖν**, 2. aor. inf. of *συλλαμβάνω*.

**συλ-λάλέω**, -λάλω, 1. aor. *συνελάλησα*, v. n. [for *συν-λαλέω*; fr. *σύν*, "with"; *λαλέω*, "to talk"] With Dat. of person: *To talk, or converse, with*.

**συλλαλῶν**, οὔσα, οὖν, contr. P. pres. of *συλλαλέω*; for construction of *συλλαλοῦντες ἦσαν* see *εἰμί*, no. 9.

**συλ-λαμβάνω**, f. *συν-λήψομαι*, p. *συνέληφα*, 2. aor. *συνέλαβον*, v. a. [for *συν-λαμβάνω*; fr. *σύν*, in "augmentative" force; *λαμβάνω*, "to take"] ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*

(*συλ-λῦπέω*, -λῦπῶ, v. a. [for *συν-λῦπέω*; fr. *σύν*, in "augmentative" force; *λυπέω*, "to grieve"] 1. Act.: *To grieve a person greatly*.—2. Pass.:) **συλ-λυπέομαι**, -λυποῦμαι, (f. *συνλυπηθήσομαι*), *To be greatly grieved*.

**συλλυπούμενος**, η, ον, contr. P. pres. pass. of *συνλυπέω*.

**συμ-βαίνω**, (f. *συμβήσομαι*), p. *συμβέβηκα*, 2. aor. *σύνεβην*, v. n. [for *συν-βαίνω*; fr. *σύν*, "together"; *βαίνω*, "to go"] ("To go together"; hence) Of events, etc.: *To come to pass, happen, befall, etc.*

**συμβούλ-λον**, ζον, n. [*σύμβουλ-ος*, "a counsellor"] ("A thing pertaining to a *σύμβουλος*"; hence) *Counsel*.

**συν-πνίγω**, 1. aor. *συνέπνιξα*, v. a. [for *συν-πνίγω*; fr. *σύν*, in "strengthening" force; *πνίγω*, "to choke"] *To choke*.

**συν-πορεύομαι**, (f. *συν-πορεύσομαι*, 1. aor. *συνεπορεύσαμην*), v. mid. [for *συν-πορεύομαι*; fr. *σύν*, "together"; *πορεύομαι*, "to go or come"] *To go, or come, together; to proceed together*.

**συν-πόσ-ζον**, ζον, n. [for *συν-πόσ-ζον*; fr. *σύν*, "together"; *πόσ-ις*, "a drinking"] ("A thing pertaining to a drinking together"; hence, "a drinking party"; hence, "guests" in general; hence) *A body or party of guests; a company*:—*συμπόσια συμπόσια*, by companies, where the acc. is used in a distributive force, and the expression is a Hebraism; vi. 89.

**σύν**, prep. gov. dat. only. *With, together with*;—for *οἱ σύν αὐτῷ*, etc., see *ὁ*, no. 7.

**σύν-ἄγω**, f. *συνάξω*, 2. aor. *συνήγαγον*, v. a. [*σύν*, "together"; *ἄγω*, "to lead"] ("To lead together"; hence) 1. Act.: *To collect, gather, assemble*.—2. Pass.: **σύν-ἄγομαι**, p. *συνήγμαι*, 1. aor. *σινήχην*, 1. fut. *σιν-αχθήσομαι*, *To be collected or gathered together*.

**σύν-ἄγ-ωγ-ή**, ἥς, f. [for *συν-αγ-αγ-ή*; fr. *σύν*, "together"; *ἄγ* (root of *ἄγ-ω*, "to lead") reduplicated] ("A leading, or gathering, together"; hence, "that which is gathered together"; hence, "an assembly"; hence, "a place of assembly"; hence) Of the Jews: *A synagogue*, i.e. the place where they assembled for their religious services.

(σύν-ἀκολουθέω, -ἀκολουθῶ), 1. aor. σύν-ἀκολουθήσα, v. a. [σύν, "together with"; ἀκολουθῶ, "to follow"] ("To follow together with"; hence) With Dat.: *To accompany, attend upon, etc.*

σύν-ἀκολουθήσαι, 1. aor. inf. of σύν-ἀκολουθέω.

(σύν-ἀνδραίνω), 2. aor. σύν-ἀνέβην, v. n. [σύν, "together with"; ἀνδραίνω, "to go up"] With Dat. of person: *To go up to a place together with one.*

σύν-ἀνδράς, ἄσα, ἄν, P. 2. aor. of συναναβαίνειν.

σύν-ἀνάκειμαι, v. mid. [σύν, "with"; ἀνάκειμαι, see ἀνάκειμαι.] *To recline at table with one; i.e. a. To be a (person's) guest.—b. To be a fellow-guest.*

σύν-ἀνάκειμενος, η, ον, P. pres. of σύν-ἀνάκειμαι.

σύν-ἀνεκέμην, imperf. ind. of σύν-ἀνάκειμαι.

σύν-ἀποθάνειν, 2. aor. inf. of σύν-ἀποθνήσκω.

(σύν-ἀποθνήσκω, f. σύν-ἀποθνούμαι), 2. aor. σύν-ἀπέθανον, v. n. [σύν, "together with"; ἀποθνήσκω, "to die"] With Dat. of persons: *To die together with one.*

σύν-ἐδράμον, 2. aor. ind. of συντρέχω.

σύν-ἐδρί-ον, ον, n. [σύν-εδρί-α, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters; xlii. 9.—b. The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all

important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members; xiv. 55; xv. 1.

σύνεπορεύομαι, imperf. ind. of συμπορεύομαι.

σύν-εργ-έω, -ᾶ, v. n. [σύν, "together"; ἐργ-ον, "work"] *To work together, to co-operate, aid, assist, etc.*

σύνεργων, οὔσα, οὖν, contr. P. pres. of συνεργῶ.

σύν-έρχομαι, (f. συνέλευσ-ομαι), p. συνέληλυθα, 2. aor. συνῆλθον, v. n. [σύν, "together"; ἔρχομαι, "to come or go"] *To come, or go, together.*

σύνε-σις, σινος, f. [for σύνι-σις; fr. σύνι-τιμι (i.e. σύν; ι, root of ι-ημι), in force of "to understand"] ("Understanding"; hence) *Mind, mental powers.*

σύνεσταυρωμένος, η, ον, P. perf. of συνσταυρόμαι.

σύνετήρει, 3. pers. sing. contr. imperf. ind. of συντηρέω.

συνήκα, 1. aor. ind. of συνίημι.

συν-θλίβω, (f. συνθλίψω), v. a. [σύν, in "augmentative" force; θλίβω, "to press"] *To press greatly, to press upon on every side.*

συνθλίβων, οὔσα, ον, P. pres. of συνθλίβω.

σύν-ι-ημι, f. σὴνῶ (and σὴνῶμαι, p. σὴνείκα), 1. aor. σὴνῆκα, v. a. [σύν, "together"; ι-ημι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers as Object) *To perceive, understand, comprehend;—in St. Mark without nearer Object.*

σύνι-ῶσι, 3. pers. plur. pres. subj. of σὴνῶ.

συν-τελέω, -τελῶ, f. συν-τελέσω, 1. aor. συντέλεσα, v. a.

[*σύν*, in "strengthening" force; *τελέω*, "to bring to an end"] ("To bring quite to an end"; hence) *To fully accomplish or bring to pass*.—Pass.: *συν-τελέομαι*, -τελοῦμαι, 1. aor. *συντετέλεσθην*.

*συντετρίφθαι*, perf. pass. inf. of *συντρίβω*.

*συν-τηρέω*, -τηρῶ, v. a. [*σύν*, in "augmentative" force; *τηρέω*, "to watch"] ("To watch greatly, to observe attentively"; hence) *To pay great heed or attention to*.

*συν-τρέχω*, (f. *συνδράμωμαι*, sometimes *συντρέξωμαι*), 2. aor. *συνέδραμον*, v. n. [*σύν*, "together"; *τρέχω*, "to run"] *To run together*.

*συν-τρίβω*, f. *συντρίψω*, 1. aor. *συνέτριψα*, v. a. [*σύν*, "together"; *τρίβω*, "to rub"] ("To rub together"; hence) 1. *To break*.—2. *To shatter, shiver, burst asunder*.—Pass.: *συν-τρίβομαι*, p. *συντέτριμμαί*, (2. aor. *συντέτριβην*), 2. f. *συντριβήσομαι*.

*συντρίψας*, ἄσα, αν, P. 1. aor. of *συντρίβω*.

*Συροφοινίκ-ισσα*, *ίσσης*, f. [fem. form of *Συροφοινίξ*, *Συροφοινίξ-ος*, "a Syro-Phoenician"] *A Syro-Phoenician woman*.—N.B. Phoenicia and Coele-Syria conjointly formed the N. boundary of Galilee.

*σύν-σημ-ον*, ον, n. [for *σύν-σημ-ον*; fr. *σύν*, "with"; *σημ*, root of *σημαίνω*, "to give a sign or signal"] ("That which is given as a sign, or signal" in conjunction "with" another person; hence) *A sign, signal, or token agreed upon by two or more persons*.

*συν-στασιώτης*, *στασιώ-τον*, m. [for *συν-στασιώτης*; fr. *σύν*, "with"; *στασιώτης*, "a seditious person, a conspirator"] *One who is seditious, or a conspir-*

*ator, with others; a fellow conspirator, etc.*

*συ-σταυρόομαι*, -σταυροῦμαι, p. *συνεσταυρώμαι*, 1. aor. *συνεσταυρώθην*, v. pass. [for *συν-σταυρόομαι*; fr. *σύν*, "together with"; *σταυρόομαι*, "to be crucified"] *To be crucified together with another*.

*σφόδρ-α*, adv. [adverbial neut. plur. of *σφοδρ-ός*, "excessive"] *Excessively, exceedingly, very greatly*.

*σχίζόμενος*, η, ον, P. pres. pass. of *σχίζω*.

*σχίζω*, (f. *σχίσω*), 1. aor. *έσχισα*, v. a. ("To cut, cleave, split"; hence) 1. *To rend, or tear*.—2. Of the heavens: *To part, part asunder*.—Pass.: *σχίζομαι*, (p. *έσχισμαι*), 1. aor. *έσχίσθην* [akin to Sans. root CHHID (*σχίζω* = *σχιδ-σω*)], "to cut".

*σχίσ-μα*, μάτος, n. [for *σχιδ-μα*; fr. *σχίζω* (= *σχιδ-σω*)], "to rend" ("That which is rent"; hence) *A rent in a garment, etc.*

*σώ-ζω*, f. *σώσω*, p. *έσσωκα*, 1. aor. *έσωσα*, v. a. [*σώ-ς*, "safe"] ("To make safe"; hence) *To save*, in the fullest meaning of the term.—Pass.: *σώ-ζομαι*, p. *έσσωμαι*, 1. aor. *έσώθην*, 1. f. *σωθήσομαι*.

*σωθή*, 3. pers. sing. 1. aor. subj. pass. of *σώζω*.

*σωθήναι*, 1. aor. inf. pass. of *σώζω*.

*σωθήσομαι*, 1. fut. ind. pass. of *σώζω*.

*σώμα*, ἄτος. *A body*.

*σώσαι*, 1. aor. inf. of *σώζω*.

*σώσον*, 2. pers. sing. 1. aor. imperat. of *σώζω*.

*σωφρον-έω*, -ῶ, (f. *σωφρονήσω*), 1. aor. *έσωφρόνησα*, v. n. [*σώφρων*, *σώφρων-ος*, "of a sound mind"] ("To be *σώφρων*"; hence) *To be of sound, or right mind; to be in one's senses*.

σωφρονῶν, οὔσα, οὖν, contr.  
P. pres. of σωφρονέω.

\*τάλιθα, n. indecl. ("A lamb"; "a young animal" of any kind; hence) *A boy, a girl* = κοράσιον.

τάρσσω (τάρστω), (f. τάρσω), 1. aor. ἐτάραξα, v. a. *To disturb, trouble*;—at vi. 50, in mind.—Pass.: τάρσσομαι (τάρσσομαι), p. τετάραγμα, 1. aor. ἐταράχην, (1. f. παραχθίσομαι) [akin to Sans. root TRAS, "to tremble";—in causative force, "to cause to tremble, to frighten"].

τάρβω, ἡ, ἦς, f. [for παραγῆ; from τάρσσω, "to trouble," through verbal root παραγ] ("A troubling"; hence) *Trouble*;—at xiii. 8, in plur., and so of various kinds of trouble.

ταῦτα; see οἷος.

τάχῃ, adv. [adverbial neut. of ταχύς, "quick"] 1. *Quickly, speedily, with speed or haste*.—2. *On a sudden, forthwith*.

τέ, conj. And [like Lat. *que*, akin to Sans. *cha*, "and"].

τέθῃ, 3. pers. sing. 1. aor. subj. pass. of τίθημι.

τέκνον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth"; hence) *A child* whether male or female;—at ii. 5; x. 24, employed as a term of kindness.

τεκτων, τονος, m. *A carpenter, joiner, worker in wood or timber* [akin to Sans. *taksh-an*, "a carpenter," etc.; fr. root TAKSH, "to slice or cut"; and so, literally, "a slicer or cutter"].

τελευτάτω, 3. pers. sing. contr. pres. imperat. of τελευτάω.

τελευτᾶω, -ῶ, (f. τελευτήσω), p. τετελεύτηκα, 1. aor.

ἐτελεύτησα, v. a. [τελευτῆ, "an end"] ("To bring a thing to an end; to end"; hence, with ellipsis of τὸν βίον, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die*.

τέλος, εος ους, n. *An end*:—τὸ τέλος, *the end or consummation of all things*; xiii. 7;—τέλος ἔχει, *hath an end, i.e. perishes or is utterly destroyed*; iii. 26:—εἰς τέλος, *to the end of life, i.e. constantly or uninterruptedly*; xiii. 13.

τελ-ών-ης, ου, m. [τέλ-ος, in meaning of "tax or impost"; ὦν, root of ὠν-έμαι, "to buy"] ("One who buys the taxes or impost; i.e.) *A farmer of the public revenue, a publican, who leased from the Roman government the collection of the taxes, etc., for a certain sum, and made what profit he could. This naturally led to great extortion on the part of the publican, and produced intense ill-will and dissatisfaction amongst the tributaries of Rome*.

τελώνιον, ιον, n. [τελών-ης, "a publican"] ("A thing pertaining to a τελώνης"; hence) *A toll-house, custom-house, where tolls and imposts were paid*.

τέρας, ἄτος, n. *A sign, wonder, marvel, portent*.

τεσσαρ-α-κον-τα, num. adj. indecl. [τέσσαρ-ες, "four"; (α) connecting vowel; κον-τα, see τριακοντα] ("Provided with four tens"; and so) *Forty*.

τέσσαρες (τέτταρες), α, num. adj. plur. *Four*.—As Subst.: τέσσαρες, ων, m. plur. *Four men* [akin to Sans. *chatur*, "four"].

τέταρτος, η, τον, num. adj. *Fourth* [akin to Sans. *chatur-tha*; cf. Lat. *quar-tus*].

τετρακισ-χίλιοι, χιλίαι, χίλια, num. adj. plur. [τετρακίς,

"four times"; χίλιοι, "a thousand"] ("Four times a thousand"; i.e.) *Four thousand*.

τηλαυγ-ώς, adv. [τηλαυγ-ής, "glittering afar off"; hence, "clear"] ("After the manner of the τελαυγής"; hence) *Clearly, plainly*.

τηρ-έω, -ω, f. τηρήσω, p. τητήρηκα, 1. aor. ἐτήρησα, v. a. [τηρ-ός, "a watch or guard"] ("To watch or guard"; hence) *To observe, keep*.

τηρήσητε, 2. pers. plur. 1. aor. subj. of τηρέω.

τίθεις, εἶσα, ἐν, P. present of τίθημι.

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a. *To put or place*.—Pass.: τί-θε-μαι, (p. τέθειμαι), 1. aor. ἐτέθην, (1. f. τεθήσομαι) [lengthened and strengthened fr. root θε, akin to Sans. root DHĀ, "to put"].

τίλλω, (f. τιλῶ, 1. aor. ἐτίλα), v. a. *To pluck, gather*.

τίλλων, οὖσα, ον, P. pres. of τίλλω.

1. τίμῃ, contr. 2. pers. sing. imperat. pres. of τιμάω.

2. τίμῃ, contr. 3. pers. sing. pres. indic. of τιμάω.

τίμ-άω, -ῶ, f. τιμήσω, (p. τετίμηκα), 1. aor. ἐτίμησα, v. a. [τιμ-η, "honour"] *To honour*.

1. τις, τι, (Gen. τίνος), indef. pron. *Some, any*.—As Subst.: a. Masc.: *Some one, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, any thing*.

2. τίς, τί, (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut. τί, *Why? wherefore?*—As Subst.: a. Masc.: *Which person? what person? who?*—b. Neut.: τί, *What thing? what?*—τί μοι καὶ σοί, *what is there in common to me and to thee? i.e. what have I to do with*

*thee?* v. 7.—2. *Which, or whether, of the two*.—As Subst.: τί, *Which, or whether, of two things*.

ΤΟΙΟΥΤΟΣ, τοιαύτη, τοιοῦτο, (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: τοιαῦτα, ωρ, n. plur. *Such things, such like things*.

τολμ-άω, -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμ-α, "courage, daring"] ("To have τόλμα"; hence) 1. *Alone: To take courage, etc.*—2. With Inf.: *To dare, venture, etc., to do, etc.*

τολμήσας, ασα, αν, P. 1. aor. of τολμάω.

τόπος, ον, m. *A place, spot*.

τότε, adv. *At that time, then*.

τούτο; see οὗτος.

τρ-ᾶ-πεζα, πέζης, f. [prob. shortened fr. τετρ-ᾶ-πεζα, i.e. τετρ-ᾶ-πεδ-σα = τετρ-ᾶ-ποδ-σα; fr. τέτρ-α = τέτταρ-ες, "four"; (a) connecting vowel: πούς, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-scoled table; a table in general*.

τράχηλος, ον, m. *Throat, neck*.

τρεῖς, τρία, (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans. *tri*, "three"].

τρέ-μω (only in pres. and imperf., and pres. part.), v. n. [τρέω, "to tremble"] *To tremble*.

τρέμων, οὖσα, ον, P. pres. of τρέμω.

(τρέχω, θρέξω (late) and δρᾶσθαι), 2. aor. ἔδραμον, v. n. *To run*.

τρι-ά-κον-τα, num. adj. indecl. *Thirty* [τρεῖς, τρι-ῶν, "three"; (a) connecting vowel; κον (= can, in Sans. *da-can*), "ten"; τα suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with three tens"].

**τρι-α-κοσ-ῖοι**, ἰαί, ἰα, num. adj. plur. *Three hundred* [τρεῖς, τρι-ων, "three"; (α) connecting vowel; Sans. *cat-s*, shortened fr. *daṣaṣ-it*, "a hundred"; plur. Gr. suffix ῖοι, "pertaining to three hundred";—so, in Sans. *pañcha-catī*, "five hundred"].

**τρίβ-ος**, οὔ, m. [τριβω, "to rub"; of a road, "to tread down, wear smooth"] ("That which is trodden down or worn smooth"; hence) *A worn, or beaten, track; a way, road, path*.

**τρίζω**, (f. τρίζω, 2. p. τρίτρυα), v. n. (Of animals or birds: "To make a shrill sound, to squeak," etc.; hence) *To make a grating sound*;—at ix. 18 with Acc. of "Respect."

**τρί-ς**, adv. [τρεῖς, τρι-ων, "three"] *Three times, thrice*.

**τρί-τος**, τη, τον, adj. [Id.] ("Provided with three"; hence) *Third*;—at xii. 21 supply ἀδελφός with τρίτος.—Adverbial expression, τὸ τρίτον, *the third time*.

**τρόμ-ος**, οὔ, m. [for τρέμ-ω, "to tremble"] *Trembling*.

**τροβ-άλιον**, οὔ, n. *A bowl, or deep dish*;—at xiv. 20 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

**τρῦμαλ-ια**, -λας, f. [τρύμη, "a hole," prob. through a lost adj. τρύμαλ-ος, "pertaining to τρύμη"] ("A thing pertaining to τρύμη"; hence) *Of a needle: The eye*.

**τύπ-τω**, (f. τύψω, p. τέτυφα, 1. aor. ἐτύψα), v. a. *To beat, strike, smite* [akin to Sans. root *TUP*, "to hurt"].

**\*Τύρος**, οὔ, f. ("Rock") *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the E. coast of the Mediterranean:—for οἱ περὶ Τύρον, see περὶ, no. 2, a.

**τυφ-λός**, λή, λόν, adj. [τυφ-ος, "smoke, mist"] ("Pertaining to τυφός"; hence, "obscured by smoke or mist"; hence) *With regard to the sight: Blind*.—As Subst.: **τυφλός**, οὔ, m. *A blind man*.

**ὕγ-λής**, ἴς, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root *VAJ*, "to strengthen"].

**ὕδα-τα**, nom. and acc. plur. of ὕδωρ.

**ὕδωρ**, ἄτος, n. *Water*;—at ix. 22 in plur. [akin to Sans. *udan*, "water"].

**υ-λός** (dissyll.), ιοῦ, m. ("One begotten or brought forth"; hence) *A son*:—ὁ υἱὸς ἀνθρώπου, *the son of man*, i.e. Christ as to his human nature; ii. 10, etc.;—υἱὸς τοῦ Θεοῦ, *the son of God*, i.e. Christ as to his divine nature; i. 1;—so, at xiii. 32 Christ is termed υἱὸς in reference to God, who is called πατήρ;—and at xiv. 61 υἱὸς τοῦ εὐλογητοῦ [Sansk. root *SU*, "to beget; to bring forth"].

**ὕμεις**, ὕμων, piar. of σὺ.

**ὕμν-έω**, -ω, f. ὕμνήσω, (p. ὕμνηκα), 1. aor. ὕμνησα, v. n. [ὕμνος, "a song in praise of a deity"; hence, in Gr. Test. "a hymn in praise of God"] *To sing a hymn*.

**ὕμνήσας**, ἄσα, av, P. 1. aor. of ὕμνέω.

**ὕπαγε**, ὑπάγετε; see ὑπ-άγω.

**ὕπ-άγω**, (f. ὑπάτω, 2. aor. ὑπήγαγον), v. n. [ὕπ-ός, denoting "gradually or slowly"; ἄγω, (as if in reflexive force, "to lead one's self"; i.e.) "to go"] ("To go gradually away"; hence) 1. *To withdraw, retire, depart*.—2. ὕπαγε, ὑπάγετε, 2. pers. sing. and plur. of pres. imperat. *Go thy way, go your way*.

**ὑπάγων, οὔσα, ον, P. pres. of ὑπάγω.**

**ὑπ-ἀκούω, (f. ὑπ-ἀκούσομαι), 1. aor. ὑπήκουσα, v. n. [ὑπ-δ, "under"; ἀκούω, in force of "to listen"] ("To listen under" the door as a slave did to ascertain who was there; hence) With Dat. : *To obey, submit to*;—at iv. 41 ὑπακούουσιν has a composite subject ἀνεμος καὶ θάλασσα.**

**ὑπέρ, prep. gov. gen. (and acc.) ("Above"; hence, from the notion of standing above one to afford protection) *For, in behalf of*.**

**ὑπερηφάν-ια, ἱας, f. [ὑπερ-ῆφάν-ος, in bad sense, "haughty, arrogant"] ("The state, or condition, of the ὑπερήφανος"; hence) *Haughtiness, arrogance, pride*.**

**ὑπερ-περισσῶς, adv. [ὑπέρ, in "augmentative" force; περισσῶς, "exceedingly"] *Very exceedingly, beyond all measure*.**

**ὑπ-ηρέτης, ἡρέτου, m. [lengthened fr. ὑπ-ερέτης; fr. ὑπό, "under"; ἐρέτης, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant, etc.***

**ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath*. — b. Of the Agent: *By*. — c. *Under the hands of, from*. — 2. With Acc.: *Under, beneath*.**

**(ὑπο-δέω, f. ὑποδῆσω), 1. aor. ὑπέδησα, p. perf. pass. ὑποδε-δεμένος, v. a. [ὑπό, "beneath"; δέω, "to bind"] 1. Act. : Of sandals : *To bind beneath the foot; to bind, or put, on*. — 2. P. perf. pass. with Acc. of "Respect" : Of persons : *Bound beneath the feet as to a sandal, etc.; hence, having bound, or put, on a sandal, etc.; vi. 9.***

**ὑπόδη-μα, μάτος, n. [lengthened fr. ὑποδε-μα; fr. ὑποδέ-ω, "to bind beneath"] ("That**

which is bound beneath" the foot; hence) *A sandal*.

**ὑπο-κάτω, adv. [ὑπό, "under"; κάτω, "beneath"] ("Under and beneath"; hence) With Gen. : *Underneath, beneath*.**

**ὑπόκρι-σις, σως, f. [for ὑπόκριν-σις; fr. ὑποκρίνομαι, in force of "to answer" on the stage, "to speak in dialogue"; hence, "to play a part, dissemble, feign"] ("A dissembling or feigning"; hence) *Hypocrisy*.**

**ὑποκρι-τής, του, m. [for ὑποκριν-τής, fr. id.] ("One who acts a part" on the stage; "an actor"; hence, as assuming a part or character not belonging to him) *A hypocrite*.**

**ὑπο-λήν-ιον, ἰου, n. [ὑπό, "beneath"; λην-ός, "a wine-press"] ("A thing pertaining to beneath the wine-press"; hence) *A vat* for receiving the juice extracted from the grapes by the press; anciently it was placed beneath the level of the ground, and hence the term εἰρυξεν is applied to it at xii. 1.**

**ὑπομείνας, ᾶσα, αν, P. 1. aor. of ὑπομένω.**

**ὑπο-μένω, f. ὑπομένω, p. ὑπομεμένηκα, 1. aor. ὑπέμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To stand firm, remain steadfast, endure patiently, etc.***

**ὑπο-πόδ-ιον, ἰου, n. [ὑπό, "beneath"; πούς, ποδ-ός, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) *A footstool*.**

**ὑπο-στρέφω, f. ὑποστρέψω, 1. aor. ὑπέστρεψα, v. n. [ὑπό (as adv.), "behind"; στρέφω, "to turn"] ("To turn behind"; i.e.) *To turn back again, to return*.**

**ὑποστρέψας, ᾶσα, αν, P. 1. aor. of ὑποστρέφω.**

**ὑστερ-έω, -ῶ, (f. ὑστερήσω), p. ὑστέρηκα, 1. aor. ὑστέρησα,**

v. n. [ὕστερ-ος, "behind, latter"] ("To be ὑστερος"; hence, "to be behind or behindhand"; hence) Of things: *To be lacking or wanting.*

ὕστερη-σις, σως, f. [lengthened fr. ὑστερε-σις; fr. ὑστερί-ω, "to be lacking"] ("A lacking"; hence) *Deficiency of means, poverty.*

ὑστερον, comp. adv. [adverbial neut. of ὑστερος, (of time) "late"] *Later, subsequently, afterwards.*

ὕψ-ηλός, ηλῆ, ηλόν, αἰj. [ὕψ-ος, "height"] ("Pertaining to ὕψος"; hence) *High, lofty.*

ὕψ-ιστος, ἰστη, ἰστων, sup. adj. [ὕψ-ι, "on high"] *Most high, highest.* — As Subst.: ὕψ-ιστα, ων, n. plur. *The highest places, or heavens.*

φάγειν, φάγω, φάγών, οὔσα, όν, inf., subj., and part. of ἐφαγον.

(φα(λ)ν-ω, f. φάνῶ, p. πέφαγκα, v. a. *To show.* — Pass.:) φα(λ)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην, 2. aor. ἐφάνην, (2. f. φάνησομαι): With Dat. of person: a. *To appear to, to be seen by.* — b. *To appear right, or good, to one:* — τί ὑμῖν φαίνεται, *what seems right to you?* i.e. *what is your opinion or decision?* xiv. 64.

φαν-ερός, ερά, ερόν, adv. [φαν, root of φαίνω, "to show"] ("Shown"; hence) 1. *Clear, visible, open, manifest, evident.* — As Subst.: φανερόν, οὔ, n. ("That which is clear, or clearly seen"; hence) *Public view, in the sight of all men.* — 2. Of persons: *Known, conspicuous, etc.*

φάνερ-όω, -ῶ, f. φανερῶσω, 1. aor. ἐφάνησα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To*

*make manifest.* — 2. Pass.: *To be made manifest; to appear.* — Pass.: φάνερ-όμαι, -οῦμαι, p. πεφάνημαι, 1. aor. ἐφανερώθην, 1. f. φανερωθήσομαι.

φάνερωθῆ, 3. pers. sing. 1. aor. subj. pass. of φανερώω.

φάνερ-ῶς, adv. [φανερ-ός, "manifest, open"] ("At or the manner of the φανερός"; hence) *Manifestly, only; i.e. publicly, or in a public manner.*

φάντασ-μα, μάτος, n. [for φάνταδ-μα; fr. φανταδ-ω (= φανταδ-ω), "to make visible"; Pass.: "to appear"] ("That which appears" to one; hence) *A phantom, spirit.*

Φαρισαῖος, ου, m. ("One separated" from others, as being under self-control; from root PHARUSH, "to separate"; — by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee.* The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i.e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φέγγ-ος, εος ους, n. [φέγγ-ω, "to shine"] ("That which shines"; hence) *Light, brightness, etc.*

φέρ-ω, f. οἶσω, (p. ἐνήνοχα), 1. aor. ἤνεγκα, v. a. irreg.: 1. *To bear, carry, bring;* — at xii. 16 supply αὐτό, i.e. *δηνάριον*, after ἤνεγκαν. — 2. Of seed, etc.: *To bear, produce, yield.* — 3. *To bring, fetch, lead, etc.* — Pass.: φέρο-ομαι, 1. aor. ἤνέχθην, (1. f. οἰσθήσομαι) [in pres. and imperf. akin to Sans. root BHRI, "to



bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases *ei-ω* and *ἐνέκ-ω* or *ἐνέγκ-ω*).

**φευγέτωσαν**, 3. pers. plur. pres. imperat. of *φεύγω*.

**φε(ύ)γ-ω**, f. *φεύξομαι*, 2. aor. *ἔφυγον*, v. n. *To flee, flee away* [akin to Sans. root *BHUJ*, "to bend."—Pass. in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-io*; Eng. *budge*].

**φη-μί**, f. *φήσω*, 2. aor. *έφην*, v. a. and n. *To say* [root *φη* or *φα*, akin to Sans. root *BHĀSH*, "to speak"].

**φθόνος**, ου, m. *Envy* [either for *φθεί-νος*; fr. *φθεί-ω* (= *φθί-ω*), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root *KSHAN*, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

**φίλ-έω**, -ω, f. *φίλισω*, p. *πεφίληκα*, 1. aor. *έφίλησα*, v. a. ("To love"; hence, as a mark of love) *To kiss* [akin to Sans. root *PRĪ*, "to please; to love"].

**φίλητήσω**, 1. aor. subj. of *φιλέω*.

**Φίλ-ιππ-ος**, ου, m. [*φίλ-έω*, "to be fond of"; *ίππ-ος*, "a horse"] ("One fond of a horse or of horses") *Philip*: 1. A native of Bethsaida, one of the twelve Apostles.—2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias.—3. The founder of Caesarea Philippi; see *Καيسάρεια*.

**φίμ-όω**, -ω, f. *φίμώσω*, 1. aor. *έφίμωσα*, v. a. [*φίμ-ός*, "a muzzle"]—"To muzzle"; hence) 1. Act.: *To put to silence*.—2. Pass.: *φίμ-όμαι*, -οῦμαι, p. *πεφίμωμαι*, 1. aor. *έφίμώθη* : a. *To be put to silence*.—b. *To be still, quiet, etc.*

**φίμώθητι**, 1. aor. imperat. pass. of *φίμω*.

**φοβεῖσθε**, 2. pers. plur. pres. imperat. pass. of *φοβέω*.

**φοβ-έω**, -ω, f. *φοβήσω*, 1. aor. *έφωβησα*, v. a. [*φόβ-ος*, "fear, fright"] 1. Act.: *To put in fear, to frighten, terrify*.—2. Pass.: *φοβ-έομαι*, -οῦμαι, (p. *πεφοβήμαι*), 1. aor. *έφοβήθην*, 1. f. *φοβήθησμαι* : a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*;—at iv. 41 with cognate acc. *φόβον*.—b. With Acc. of person as Acc. of Respect : *To be frightened, etc., at; to stand in fear or dread of*.—3. Mid.: *φοβ-έομαι*, -οῦμαι, (f. *φοβήσμαι*, 1. aor. *έφοβησάμην*), *To fear for one's self or on one's own part; to fear*.

**φοβηθείς**, είσα, έν, P. 1. aor. pass. of *φοβέω*.

**φόβ-ος**, ου, m. *Fear, fright, terror* [either for *φεί-ος*, fr. *φείβ-ομαι*, "to flee affrighted"; or like *φείβομαι*, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root *BHĪ*, "to fear"].

**φοβοῦ**, 2. pers. sing. pres. imperat. pass. of *φοβέω*.

**φονεύσης**, 2. pers. sing. 1. aor. subj. of *φονεύω*.

**φον-εύω**, f. *φονεύσω*, 1. aor. *έφονευσα*, v. n. [*φόν-ος*, "murder"] *To commit murder*.

**φόν-ος**, ου, m. [for *φέν-ος*; fr. obsol. *φέρ-ω*, "to kill"] *A killing, murder*;—at vii. 21 in plur., as comprising various acts of murder.

**φράγελλ-όω**, -ω, 1. aor. *έφράγελλωσα*, v. a. [*φράγελλ-η* = Lat. *flagell-um*, "a scourge"] *To scourge*.

**φράγελλώσας**, άσα, αν, P. 1. aor. of *φράγελλώω*;—at xv. 15 supply *αυτόν* (= *Ίησούν*) after *φράγελλώσας*.

φραγ-μός, μου, m. [φράσσω, "to fence, hedge in," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

φρον-έω, ὦ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρέν-ος, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φύγ-ή, ἡ, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ἡ, f. [φυλάσσω, "to watch or guard," through root φυλακ] ("A watching," etc.; hence) 1. Of time: *A watch*; i.e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φυλάσσω (φυλάττω), f. φυλάξω, (p. πεφυλάκα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φυλάσσομαι, φυλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξάμην, *To observe or keep on one's own part.*

φύλλον, ον, n. *A leaf.*  
φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φυτ-όν, "a plant"] *To plant.*

φων-έω, -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φωνή"; hence) 1. Neut.: a. Of persons: (a) *To speak*.—(b) *To call out or aloud*.—b. Of a cock: *To crow*.—2. Act.: *To call; to call to or for*.—Pass.: 1. aor. ἐφώνηθην.

φων-ή, ἡ, f.: 1. *A sound*.—2. Of persons: *Voice.*

φωνηθῆναι, 1. aor. inf. pass. of φωνέω.

φωνήσαι, 1. aor. inf. of φωνέω.

φωνῶν, οὔσα, οὖν, contr. P. pres. of φωνέω.

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence, "light"; also, "a light"; hence) *Fire*, as being bright or blazing.

χαίρε; see χαίρω.

χαίρω, f. χάρῃ, χάρησομαι (and χαίρησω, p. κεχάρηκα), 1. aor. ἐχάρησα, 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice, be glad*.—2. In salutations: *χαίρε, Hail!*—at xv. 18 used in mockery [akin to Sans. *hary*, "to desire"].

χαλάω, -ῶ, f. χαλάσω, (p. κεχαλάκα), 1. aor. ἐχάλασα, v. a. ("To loosen"; hence) *To let down.*

χαλκ-ιον, ἰον, n. [χαλκ-ός, "copper or bronze"] ("A thing pertaining to χαλκός"; hence) *A vessel of copper or bronze; a copper pot, etc.*

χαλκός, οὔ, m. ("Copper or bronze"; hence, as made of χαλκός, "copper-money," etc.; hence) *Money* in general.

χαρ-ά, ἄς, f. [χαίρω, "to rejoice"; through root χαρ] *A rejoicing; joy, gladness.*

χείλος, εος ους, n. *A lip.*

χειμ-ῶν, ὥνος, m. ("The snowy time"; hence) *Winter*;—at xiii. 18 χειμῶνος is Gen. of time "when" [akin to Sans. *him-a*, "snow"].

χείρ, χειρός, f. *A hand* [akin to Sans. root *hri*, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χειρ-ο-ποίητος ποιητον,

adj. [*χείρ*, "hand"; (ο) connecting vowel; ποιητός, "made"] *Made by the hand or hands.*

χείρων, ον, comp. adj. (see κακός). *Worse*.—As Subst.: χείρων (with article): *The worse*; i.e. a worse state or condition:—εἰς τὸ χείρων ἐλθεῖν, *to come to the worse*; i.e. *to get, or become, worse*, etc.

χήρα, ας; see χήρος.

χή-ρος, ρα, ρον, adj. ("Left, abandoned by"; hence) *Bereaved, bereft*.—As Subst.: χήρα, ας, f. ("A bereaved woman"; i.e.) *A widow*.

χιλι-αρχ-ος, ου, m. [χιλῖ-, "a thousand"; ἀρχ-ω, "to command"] ("One who commands a thousand men"; hence) *A high military officer or commander in general*.

χίτων, ωνος, m. *An undergarment*.

χιών, όνος, f. *Snow* [akin to Sans. *hima*, "snow"; cf. χειμών].

χλω-ρός, έ, όν, adj. [prob. lengthened fr. χλο-ρός, fr. χλό-η, "the blade of young grass, the shoot of a tree"] ("Pertaining to χλόη"; hence) *With reference to colour: Green*.—2. *As denoting that which is unwithered: Green, fresh*.

χοῖρος, ου, m. *A pig, hog, swine*.

χορτ-αῖω, (f. χορτάσω), v. a. [χορτ-ος, "grass"] ("To supply with χορτός"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. *With Acc. of person and Gen. of thing: To satisfy, or fill, one with something*.—2. *Pass.: To be satisfied or filled*.—*Pass.: χορτ-αῖομαι*, 1. aor. ἐχορτάσθην, 1-2. χορτασθήσομαι.

χόρτ-ος, ου, m. ("The green thing"; hence) *For cattle:*

*Mark.*

*Green food, grass* [akin to Sans. *harit*, "green"].

χοῦς, Gen. χεῦ, m. [contr. fr. χό-ος; fr. χό-ω, "to heap up"] ("That which is heaped up"; hence, in classical writers "a mound," etc.; in Gr. Test.) *A piece or lump of soil or dirt accumulated under the sandal, or foot, in walking*.

χρε-ῖα (disyll.), έας, f. [χρέ-ομαι = another form of χρά-ομαι; "to use"; and in perf. "to want or need" a thing for use] 1. *Want, need*.—2. *With Gen.: Want, or need, of something*.

χρη-μα, μάρος, n. [root χρη = χρα in χράσμαι, "to use"] ("That which is used"; hence) *Plur.: Goods, riches, wealth, possessions, etc.*

Χρισ-τός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.

χρόνος, ου, m. *Time*.

χωλ-ός, ή, όν, adj. *Lame, halt* [akin to Sans. root *khol*, "to be lame"].

χώρα, ας, f.: 1. *A place, or spot*.—2. *A country, land, region, district*.

χωρ-έω, -ώ, (f. χωρήσω, p. κεχώρηκα), 1. aor. ἐχώρησα, v. a. [χωρ-ος, "a place"] ("To have χωρος"; hence) *To have space, or room, for*;—at ii. 2, supply αὐτοῖς after χωρεῖν, which has for its Subject τὰ πρὸς τὴν θύραν.

χωρίζε-τω, 3. pers. sing. pres. imperat. of χωρίζω.

χωρ-ῖω, f. χωρίσω (and χωρέω), 1. aor. ἐχώρισα, v. a. [χωρ-ις, "apart, asunder"] *To put apart or asunder; to separate, sever, etc.*;—at x. 9 supply ἐκείνῳ after χωρίζω.

χωρ-ῖον, ῖον, n. dim., only in form [χώρ-ος, "a place"] *A place*.

χωρίς, adv.: 1. *Apart*.—2. *With Gen.: Apart from, without*.

**ψευδομαρτύρ-έω, -ῶ, f.**  
**ψευδομαρτύρῶσα, 1. aor. ἔψευδο-**  
**μαρτύρησα, v. n. [ψευδομαρτυρ,**  
**"a false witness"] ("To be a**  
**ψευδομαρτυρ"; hence) To bear**  
**false witness.**

**ψευδ-ο-προφήτης, προ-**  
**φήτου, m. [ψευδ-ής, "false"; (o)**  
**connecting vowel; προφήτης,**  
**"a prophet"] A false prophet.**

**ψευδ-ὁ-χρίστος, χρίστου,**  
**m. [ψευδ-ής, "false"; (o)**  
**connecting vowel; Χριστός,**  
**"Christ"] A false Christ.**

**ψιχ-ίον, ion, n. dim. [ψίχ,**  
**ψιχ-ός, "a crumb"] A little**  
**crumb.**

**ψυχ-ή, ἡς, f. [ψύχ-ω, "to**  
**breathe"] ("That which**  
**breathes"; hence) 1. Breath.—**  
**2. Life.—3. A soul.**

**ὦ, interj. O!**

**ὧδε, adv.: 1. In this place,**  
**here.—2. To this place, hither.**

**ὧδῖς, ινός, f. ("A throe or**  
**pang of childbirth"; hence) A**  
**sorrow, pain, distress, etc.;—at**  
**xiii. 9, in plur., of various kinds**  
**of sorrow.**

**ὠνεῖδίζον, ὠνεῖδισα, im-**  
**perf. and 1. aor. ind. of ὠνεῖδίζω.**  
**ὠκοδομήσαι, 1. aor. inf. of**  
**οικοδομέω.**

**ὥρα, as, f.: 1. A season; a**  
**usual, or customary, time for**  
**something.—2. Time, generally.**  
**—3. An hour:—ὥρα τρίτη, third**  
**hour, i.e. 9 o'clock A.M.;—ὥρα**  
**ἕκτη, sixth hour, i.e. 12 o'clock,**  
**noon;—ὥρα ἑνάτη, ninth hour,**  
**i.e. 3 o'clock P.M.**

**ὥς, adv.: 1. As.—2. Like as,**  
**just as.—3. In what way or man-**  
**ner; how.—4. With numeral**  
**adj.: About.**

**ἵσταναί, adv. ("Bring safety,**  
**I pray"; or, as in English Bible**  
**Version of Pa. cxviii. 26, "Save**  
**now, I beseech Thee"; in Prayer-**  
**book Version, "Help me, now")**  
**Hoosana; an exclamation or ad-**  
**dress of entreaty, supplication,**  
**etc.**

**ὥς-αὐτ-ως, adv. [ὥς, "thus";**  
**fr. αὐτ-ός, "self, very"] ("Thus,**  
**in this very manner"; hence)**  
**Just so, in this very manner; in**  
**like manner.**

**ὥς-εἰ, adv. [ὥς, "as"; εἰ,**  
**"if"] As if, as it were.**

**ὥστε, conj.: So that: 1. With**  
**Indic.: To mark a fact.—2. With**  
**Inf.: To mark a result or effect.**

**ὠτ-ιον, ion, n. (dim. only in**  
**form) [οὖς, ὠτ-ός, "an ear"] An**  
**ear.**

**ὠφελ-έω, -ῶ, f. ὠφελῶσα,**  
**(p. ὠφέληκα), 1. aor. ὠφέλησα,**  
**v. a. [for ὠφελ-έω; fr. ὠφελ-ός,**  
**"help"] 1. Act.: a. To help,**  
**aid, assist: to benefit, profit.—b.**  
**Impers.: ὠφελήσεται, It will, or**  
**shall, benefit or profit;—at viii. 38**  
**with Acc. of "Respect" and Acc.**  
**of person.—2. Pass.: ὠφελ-**  
**έομαι, -οῦμαι, (p. ὠφέλημαι),**  
**1. aor. ὠφελήσην, (1. f. ὠφελ-**  
**ηθήσομαι), To be helped, etc.; to**  
**receive help or benefit; to be bene-**  
**fited, profited, advantaged;—at**  
**vii. 11 ὁ is Acc. of "Respect"**  
**after ὠφεληθῆς.**

**ὠφθην, 1. aor. ind. pass. of**  
**ὠράω.**

## ADDENDA.

**Θέλ-ημα**, ἡμᾶτος, n. [θέλ-ω, "to will"] ("That which will"; hence) *Will*.

**ἵνα**; at end of article add: Elliptically for ὄρα, or βλέπε, ἵνα (= classical ὅπως for ὄρα, or βλέπε, ὅπως): To express a desire, entreaty, *etc.*: *See that thou, or I pray thee to, do, etc.*; or the expression may be rendered by the English Imperative of the verb-forming

the Greek Subjunctive, either with, or without, "pray":—*ἵνα ἐπιθῇς αὐτῇ τὰς χεῖρας, see that thou lay thy hands on her, I pray thee to lay thy hands on her; lay, or pray lay, thy hands on her, v. 23.*

**περί-φέρω** (f. περί-οίσω, 1. aor. περί-ήνεγκα), v. a. [περί, "around"; φέρω, "to bear or carry"] *To carry around, to carry about.*

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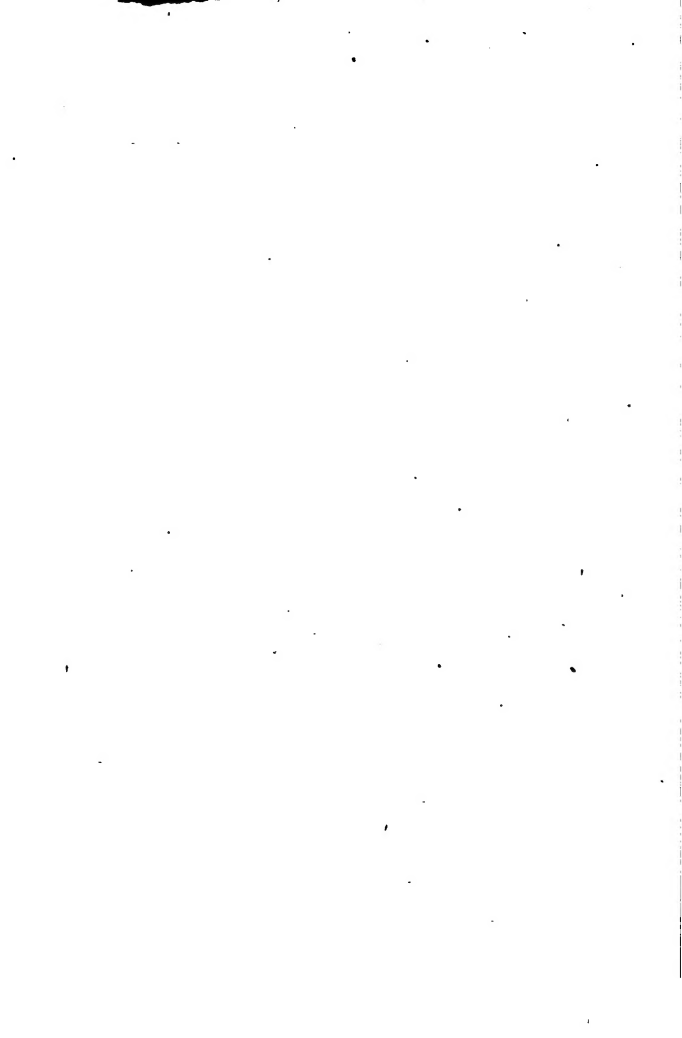
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